THE

PUNJAB ORIENTAL (SANSKRIT) SERIES

NO. XIII.

THE

Punjab Oriental (Sanskrit) Series

OR

A COLLECTION OF RARE & UNPUBLISHED

BOOKS RELATING TO ANCIENT INDIA

EDITED BY

THE WELL-KNOWN & EMINENT SCHOLARS

OF

INDIA, EUROPE and AMERICA.

No. 13.

LAHORE (INDIA)

THE PUNJAB SANSKRIT BOOK DEPOT

1927.

THE INDIAN COLONY OF SIAM

BY

Prof: PHANINDRA NATH BOSE, M.A.
Professor of History, Visvabharati, Santiniketan,
Author of *Indian Teachers of Buddhist Universities*, *Indian Teachers of China*, *Indian Colony of Champa*, *Principles of Indian Silpasastra*
etc. etc.

MOTI LAL BANARSI DASS
Proprietors
The Punjab Sanskrit Book Depot
LAHORE
1927

PUBLISHED BY
MOTI LAL BANARSI DAS,
Proprietors,
The Punjab Sanskrit Book Depôt
SAIDMITHA STREET
LAHORE

1927.

PRINTED BY
DURGA DASS "PARBHAKAR"
Manager,
The Bombay Sanskrit Press,
SAIDMITHA STREET,
LAHORE.

CONTENTS

Preface

We in India are quite in the dark as to the extent and greatness of that *Greater India*, which had been established outside India by the brave and adventurous sons of India in the days of yore. I have attempted to tell that story in my former books: (I) *Indian Teachers of Buddhist Universities*, which gives an account of the teachers from India to the land of snow, (II) *Indian Teachers in China*, giving an account of the band of *pandits* going over to China and spreading the culture and civilisation of India with the gospel of Lord Buddha for about a thousand years, (III) *Indian colony of champa* shows how an independent kingdom was established in Further India by Indian colonists.

I continue that story of *Greater India* in my present book, which attempts to show how an Indian colony had been established in Siam, and how even at the present day, the culture and civilisation of India survives in the kingdom of Siam.

My thanks are due to Moti Lal Banarsi Das for publishing this monograph.

1st March 1927
Visva-Bharati
Santiniketan

Phanindra Nath Bose

Foreword

Students of ancient Indian history will welcome another book, from the pen of Prof. Phanindra Nath Bose—"The Hindu Colony of Siam". His previous works[1] have already made accessible to us important events of Ancient Indian history, such as the Hindu colonisation of Champā and the introduction of Buddhism to China which we Indians should know. The present book deals with a new chapter of the history of Indian colonisation of the Far East. It is mostly the work of the French school of orientalists and Prof. Bose's sound knowledge of the French language has permitted him to utilise the works of the French scholars which we generally ignore. The systematic attempt which Prof. Bose is making since last few years to interpret the history of the cultural conquest of the Far East by India is a real service to our country and deserves praise. The history of the Indian colonisation of Indo-China and the Malay peninsula forms a glorious chapter of the history of India. This colonisation was a gradual cultural conquest by peaceful methods and was not a colonisation in the modern sense of the term, which implies the political and economic exploitation of certain country by the

1 [a] Indian Teachers of Buddhist Universities.

[b] Indian Teachers in China.

[c] Indian colony of Champa.

immigrants from another who remain in close touch with their mother-land which looks after their prosperity and safety in times of danger. The ancient Indian immigrants, however, allowed themselves to be assimilated by the people of the country where they migrated contributing at the same time to the development of their civilisation. India does not seem to have ever cared for these sons of hers who carried her culture to different countries and the Indian colonies of Champa, Kambuja, Śrivijaya etc. are mentioned, if at all, in an accidental way in her literature.

The Indians who colonised the Far-East followed generally the sea-route. This route does not appear to have been a new one. The non-Aryan people which spread from Eastern India to Indo-China and the Indian Archipelago in prehistoric times and which is called by the modern anthropologists Austro-Asiatics, have left vestiges of their sea faring lives. It was most probably the route already in use by these daring navigators which was followed later on by the Indian colonisers, who did not really open a new one, but only facilitated communication by the technical progress of navigation under the best conditions of comfort and efficiency.[1]

At about the beginning of the Christian Era groups of Indian settlers seem to have already reached the Indo-chinese peninsula and settled down in diffe-

1. S. Levis. Pre-Aryen and Pre-Dravidien dans l' Inde. J As. 1923.

rent parts of the country. Some of them probably landed on the western coast of the Malay peninsula near the Isthmus of Kra and proceeded northwards by the land route and some, in course of time, probably ventured to proceed by the Straits and following the Coast of the gulf of Siam reached the valley of the Mekong. One of these settlements in the valley of the Mekong and another on the Annamese coast formed the nucleus of the Indian colonies which soon grew up into powerful kingdoms.

The Sanskrit inscription of Vocan, discovered in the vicinity of Khanh-hoa on the Annamese coast and placed by sure evidence of palaeography either in the end of the 2nd Cen. A. D. or the beginning of the 3rd, and a series of early inscriptions which follow it permit us to make an idea of the early Indian colonies in that region, which laid the foundation of the kingdom of Champā. But unfortunately there is no epigraphical record of the early Indian settlements in the vallies of the Mekong and the Menam. We have to depend mainly on the Chinese sources for the history of the Indian colonies founded in that region. The first kingdom which the Chinse annals mention in the region, is Fu-nan (Bhnom > Pnom), hinduised, if we are to believe the traditions recorded by the chinese sources, in the 1st cen. A. D. by a Brahmin named Kauṇḍinya (Houen-tien). Fu-nan soon grew up to be mighty empire and extended its limits far beyond the bassin of the Me-

kong. It occupied all the coast of the gulf of Siam and the centre of the Indo-chinese peninsula between the Annamese Chain & the mountains which separate the Saloven from the Menam. It was bounded on the east by Champā, on the North-east by Kiao tcheou (Tonkin, a Chinese province at that time) and on the north by Chinese outpost of Je-nan. The most important port of Fu-non which served as a distributing centre for all her relations with India was Takkola (Var Kakkola)[1] situated on the western coast of Malay peninsula a little to the south of the Isthmus of Kra. The kingdom of Fu-nan was prosperous for several centuries and it was only towards the end of the 6th cen. A. D. that one of its vassal states, Kambuja rose to power, usurped the supremacy of Fu-nan and overshadowed her. Henceforth we hear of the splendours of the Empire of Kambuja and Fu-nan disappears completely from the history.

The early history of the Siam is inseparable from the history of Fu-nan—Kambuja. The valley of the Menam formed an integral part of the kingdom of Fu-nan and the empire of Kambuja for long centuries. In the middle of the 10th cen. the valley of the Menam

1. Teou-kiu-li of the Chinese travellers who visited Fu-nan in the 3rd cen A. D. and Takola of Ptolemy who mentions it as a very important harbour and market place. P. Pelliot—Le-Fu-nan (BEFEO II, 1902); S. Levi, Ptolemee, la Niddesa et le Brhatkatha, Etudes Asiatiques, vol II.

was divided into a large number of small principalities more or less dependant on the suzerainty of Kambuja-desa. The most powerful amongst these states were *Sien* and *Lo-hou*, one situated in the upper valley of the Menam and the other in the lower. From the middle of the 11th century till the middle of the 12th cen. (1190 ?, 1207, 1233 A. D.), the slaves of the country of "*Syam*" are mentioned in the Cham inscriptions. The galleries of Angkor-vat explain two bas-reliefs by several short inscriptions; one runs thus "*Vraḥ Kamrateṅ an Śrījayasiṁha varman* in the forests leading the troops of *Lvo.*" Two others illustrate the soldiers of "*Syāṁ Kut.*" These inscriptions are of the 12th century A. D.. The two countries here referred to are without doubt *Lo-hou* and *Sien* of the chinese annals.[1] The country of Lvo is also mentioned in an inscription of the end of the 10th century discovered at Lopburi. Lvo of the Angkorvat inscription, *Lo hou* of the chinese annals, and Lavo of the ancient Siamese is the same as the Lopburi (Sanskrit Navapura) flourishing in the lower valley of the Menam.

Sien (or *Sien lo*) of the chinese is the same as the "Syam kut" of the inscriptions of Angkor Vat and corresponded with the kingdom *Sukhothai*

1. Paul Pelliot—Deux Itineraires, BEFEO, IV, p. 236 ff. I am sorry that this highly important article has escaped the notice of Mr. Bose. Prof. Pelliot has collected there first hand materials from the Chinese sources for the Geography and history of almost all the countries of Indo-China, Malaya peninsula, & the Indian archipelago.

(Sukhodaya), which occupied the upper valley of the Menam. Towards the end of the 13th century the kingdom of Sien (Syam) freed herself from the yoke of Kambujadeśa, and its capital at *Sukhothai*. The king who succeded in asserting the independance of Sukhodaya is Rāma Khamheng, the great, the third son of king Indrāditya. Rāma Khamheng, died between 1296-1299 A. D. and had for his successor, his son Lo-thai who was succeded by his son Hṛdyarājā or Sūryavaṁsà who reigned till 1361 A. D. It was under his reign that the hegemony passed from Sukhodaya (*Sien*) to Lopburi (Lo-hou) i. e., from the north to the south where the. new capital Ayuthia (Ayudhyā) was founded in about 1350 A D. a little to the south of Lopburi. But Sukhodaya did not fall into obliviou at once and continued to remain officially independent of Ayuthia till the latter completely incorporated the former. Ayuthia continued to be the capital of Siam till 1767 A. D. when it was sacked and destroyed by the Burmans. It was at this time that the new capital of Bangkok was founded in a more strategical situation and the present ruling dynasty came into power after a short-lived anarchy.

Siam appears in history with the foundation of Sukhothai (Sien) towards the end of the 13th century. After the transfer of the power to the new capital Ayuthia the name Sien-Syam came to be applied to the whole country. The word does not seem to have any connection[1] with the skt. word *Śyāma* meaning

1. Mr Bose [p 2] derives the word from skt. Syama on the authority of G. Schlegel and thinks that the fair-colo red Hin-

black. The word is the same as *Syam* of the Khmer inscriptions and *Sien* of the chinese sources. The Malay has *Syam*. The original (*Sien-syam*) is identical with *Shan* and *Ahom* (*Ahom* > *Aham* > *Asham* > *Asām*, a branch of the Shan race that conquered Assam and gave the country that name in the 13th century). The people of Syam or the Siamese was a branch of the Laotien Thai which migrated to the south, mixed up constantly with Khmer people already hinduised and built up in course of time the Siamese nation. We do not know anything about the first Thai migration to the valley of the Menam. But they had already settled down before the Thaī rulers appear in history. The legendary part of their annals carry back their history to a remote past but the facts which the historian can accept with condfience do not allow us to say anything previous to the foundation of the dynasty of Sukhothai.

The liberation of the Siamese Thai from the yoke of Cambodian suzeranty is not probably an isolated phenomenon in the history of the Far-East. It was at about the same time that the Annamese people

---

dus called the native population "Black"—Syama". But the Hindus who come to these regions do not seem to have been fairer than the Thai people. Moreover it is not the foreigners who gave that appelation to the people but they called themselves "Syam". The authority of Schlegel is not a very trustworthy one. See Yule—Hobson-Jobson, articles on Siam, Judea etc; P. Pelliot—loc. cit.

comes down, occupies a great part of the kingdom of Champā which did not long survive the crushing defeats at their hands; the Cambodian power is crumbled by different Thai invasions; another Thai people, the Ahoms enters Assam and conquers it; the Shān states of Upper Burma come into existance. The conquest of Yun-nan and the powerful Thai kingdom of Nan-chao by Khubilai Khan in 1254 A-D. was probably the immediate cause of the disintegration of the different Thai people who left their places of origin for new regions where they could maintain their independance. The assertion of independance by the Siamese was probably an indirect result of the advance of other branches of the Thai people.

However obscure the early history of the country now called Siam might be we have ample data for reconstructing its history from the end of the 13th century onwards.[1] This work of reconstruction has been done to a great extent by the French Scholars and Mr. Bose, well acquainted with their researches have tried to trace systematically the history of Siam from the foundation of the Kingdom of Sukhodaya up to the present time.

In the first two chapters Mr. Bose deals with the sources of Siamese history, classes the documents ar-

1. For the modern history see "A History of Siam". By W. A. R. Wood H. B. M. Consul-general, Chiengmai, published in 1926 by Fisher Unwin. The first portion dealing with the ancient history is not very well written. But the next part of modern history is good.

chaeological or literary already studied by different scholars, and mentions the most comprehensive works on his subject. The third chapter deals with the early colonisation of Siam. "The real history of Siam", the author admits, "is the record of the three kingdoms in succession with capitals at Sukhothai, Ayuthia and Bangkok respectively". "It may appear as an anomaly to, many", he says, "that while the Indian culture went over to Champa and Camboja so early it is so late in penetrating into Siam." He however gives his reasons. "It may be explained as due to Siam being part and parcel of the mighty empire of Camboja;" Further on in ch. VIII (p 89), "We can not strictly draw a line of demarcation between the two ancient kingdoms of Camboja and Siam. The ancient Camboja at present comprises both (1) Camboja, under the French Protectorate and (2) Siam proper". I wish Mr. Bose had emphasised a little more on this aspect of the question as it explains the early hinduisation of the people inhabiting the valley of the Menam. This was certainly the early Indian substratum on which the Thai built all their cultural superstructures. Later on the Siamese kings when they adopted Buddhism imported missionaries from Burma and Ceylon but that presupposes a previous acquaintance with some sort of Indian culture which they received from the people with whom they mixed up. Ch IV, V, VI deal respectively with the dynasties of Sukhothai (?—1349), Ayuthia (1350–1767), & Bangkok (1767—1926).

The cultural history of Siam dealt in the last three chapters (ch. VII, monuments of Siam, VIII Religion of Siam, IX Kingship in Siam) is very well presented and are very interesting.

The standpoint of Mr. Bose, however, is not an impartial one. He mostly emphasises on the Indian influence on the Siamese civilisation and treats thus one aspect of the history of Siam. But the evolution of modern Siam is not solely a result of the Indian culture which the Thai people inherited in the past. There was something in the character of the Thai race which has enabled them to defy all obstacles to their freedom and which when excited caused the downfall of kingdoms and Empires. From the 17th century onwards Siam like contemporary Indian states came into contact with different European nations and at times her freedom was in danger. It is not by an accident that Siam only has come out of the tangles of European diplomacy. There is something else which they inherited not from India but their Thai forefathers who came down from the north and once laid the foundation of their kingdom.

Whatever the standpoint of Mr. Bose may be his book is a welcome contribution to our knowledge. His aim to trace the history of the achievements of our fourfathers in distant countries has been a successful one. His manner of presentation is clear and simple and this is why I hope his book will not be merely interesting to the specialist but to every body.

CALCUTTA
16. 2. 1927.

Prabodh Chandra Bagchi

Erratum.

Page	Line	Error	Correct
p. 7	line . 1	Paoṅsāvadān	=Phoṅsāvadān
p. 25	line 26	Hiuen Tsang......visited	=......heard of
p. 33	line 7	1834	=1833
p. 36	line 5	Bān Muzaṅ	=Bān Muaṅ
p. 38	line 14	Pali···origin of the Siamese writing...	=" Pali" to be omitted.
p. 43	line 7	Khmere	=Khmer
	line 12, 17	Khemer	=Khmer
p. 49	line 22	Thaie	=Thai
p. 50	line 6	Phrayā Sua Thai	=Phrayā Lo Thai cf. BEFEO XXI, p. 315, n. 2
p. 89	line 13	Laotine	=Laotien

CHAPTER I.

Sources of Siamese History.

Siam is one of the independent kingdoms of South-Eastern Asia, where the religion of Lord Buddha is in a flourishing condition even at the present day. It seems to be an irony of fate that, though Buddhism had its origin in India, yet it could not find a congenial home in India and had to take refuge to distant lands like Ceylon, Burma, Siam, Japan, China and Tibet. In Siam, Buddhism still 'basks in royal favour,' and reminds us of a Buddhist mediæval kingdom with the glamour of the days of Asoka and Kaniska. Siam still boasts of over fifty thousand monks and ten thousand novices.[1]

It is, therefore, interesting to trace how Buddhism penetrated into Siam and how with Buddhism all the elements of Indian culture and civilisation found their way in Siam. The history of Siam begins with the foundation of an Indian dynasty. In telling the history of Siam, we have to dwell on the coming in of the Indian civilisation and culture. The Indian influence can be seen from the very name of Siam. The primitive population of Siam, according to the Chinese sources, was black and had curled hair. They were allied to the wild tribes now inhabiting the interior of

1. K. J. Saunders—Epochs in Buddhist History (Chicago, 1924) p. 114.

the Malay Peninsula.[1] They got their first civilisation from the Malayas. About the third century, there came the chinese culture which influenced the Siamese language so much that more than a third of it are chinese words.[2] When the Indians came after them, they occupied the north of the country and gradually the south. Their successive capitals at *Svargaloka*, *Ayuddhya* and Bangkok (1782) show the Indian influence. The fair-coloured Hindus called the native population 'Black', skt. *śyāma* (Pali, *Sāmo*). They called the kingdom *syāmaraṭṭham* (= skt. *syāmarāshtra*) meaning the Land of Blacks.[3] It is clear from this that the fair coloured Hindus gave this name to the country of Siam. The native name of the country is *Thăi*, meaning free or compassionate.[4] The inhabitants also call the country of Siam as *Muang Thai* or the country of the Thai race. This Thai race may be traced in the Southern provinces of China. Before the coming in of this Thai race, the country was inhabited by Laos. The evolution of the Siamese race was due to the gradual fusion of Lao-tai and Khmer races. From the census reports of 1905, it is known that there are 6,230,000 men in Siam. Of this population 3,000,000 are Siamese, 2,000,000 Laos, 4,00,000 Chinese, 115000 Malayas, 80,000 Cambojans and the

1. Dr. G. Schlegel—Siamese studies, p. 1.
2. Ibid p 5.
3. Ibid pp. 6–7.
4 Ibid p 7

rest includes Burmese and Indians. The Siamese have olive complexion. They are darker than the Chinese, but fairer than the Malayese. They have thin moustaches, but no beard. Their lips are deep red.

Throughout the history of Siam, we find Siam, receiving two separate streams of civilisation, namely, Chinese and Indian. We find the influence of Chinese civilisation in the Siamese language. The influence of Indian civilisation is still greater. Siam has accepted her national and state religion from India through Ceylon. Buddhism has helped her to build up a vast literature, thousands of monasteries and images. Even her manners and customs betray the Indian influence. In a word, her culture has come from India.

OUR SOURCES.

What are the sources of our history of Siam? These sources may be broadly divided into:—

1. Epigraphy
2. Archaeology
3. Annals
4. Chronicles of cities
5. Laws, and
6. Foreign documents.

I. **Epigraphy.**—Up to the present time, 200 inscriptions have been discovered in Siam. These inscriptions may be divided as follows according to their geographical distribution:—

1. Inscriptions of the kingdom of Dvārāvati, 6th-8th century A. D., language—Pali and Mon.

2. Inscriptions of the kingdom of Śrīvijaya, 8th-12th century A. D.,—Sanskrit and Khmer.

3. Inscriptions of the eastern and north eastern provinces, 6th-13th century A. D.,—Sanskrit and Khmer.

4. Inscriptions of the kingdom of Haripuñjaya, 12th–13th century A. D.,—Pali and Mon.

5. Inscriptions of the kingdom of Sukhodaya, 13th–16th century,—Pali and Siamese.

6. Insciptions of the kingdom of Yonaka (in the north-west), 14th-16th century,—Pali and Mon.

7. Inscriptions of the dynasties of Ayodhyā and Bangkok. Post-fourteenth century.—Pali and Siamese.[1]

It should, however, be remembered that the inscriptions of all these groups donot treat of the history of Siam. We have to come for that purpose mainly to the inscriptions of the kingdom of Sukhodaya, of the dynasties of Ayodhyā and Bangkok.

Numerous insciiptions have been found in the north of Siam, though they are not so important. The oldest record goes back to the end of the 14th century. They are, however, rare in the regions of *Savankha lōk*, Sukhōthai and Kamphĕn Phet, but the most important epigiaphic records of Siam has been discovered in the site of the ancient kingdom of *Sachanālai*. It gives the names and dates of the kings of Siam, based on the ancient chronicle.[2]. P. SCHMITT translated the

1. B. E. F. E-O. Jan-June 1924, p. 266.

2. B. E. F E-O, XVI, 3, p. 1.

inscription, which was inserted in the books of FOURNEREAU and of MISSION PAVIE. Again in 1911 P. SCHMITT discussed about the date of the inscription. Two years previous to this, in 1909 Dr. C. B. BRADLEY translated the inscription into English under the heading—" *The oldest known writing in Siamese—the Inscription of Ram Kamhaeng of Sukhothai 1293 A. D.* in the Journal of the Siam Society (1909). The first English translation of this inscription, however, appeared as early as 1864 in the Journal of the Asiatic Society of Bengal from the pen of Dr. A. BASTIAN. M. P. PETITHUGUENIN gave another revised translation of the same in B. E. F. E-O in 1916. A collection of Sukhothai inscriptions has recently been published.

II. **Archaeology.**—The kingdom of Siam is rich in archæological monuments. M. FOURNEREAU tried to collect details about the Siamese monuments. Therefore, the maps, photographs and plans of his book—*Le Siam Ancien* have some value to the archæologists. It is gratifying to note that the Siamese kings evince a great interest in the preservation of these monuments. The king VAJIRÂVUDH published in 1907 a valuable book in Siamese under the name, *Route of Phraḥ Ruăn*, which gives a detailed account of the archæological remains of Siam. M. LUNET DE LAJONQUIÈRE studied the Siamese monuments in relation to the Cambojan art and has laid out a plan for further study in his *Le Domaine archéologi-*

que du Siam.[1] It was followed in 1912 by his *Essai d'inventaire archeologique du Siam.*[2]

The Siamese style which had its origin in Ayudhyā from the 14th century, prevails even to the present day in the whole of Siam.

III. **Chronicles.**—There is no lack of chronicles in Siam. We have many Siamese chronicles of cities, of pagodas and of particular notable families, which offer an abundant mine of valuable information. The oldest Siamese chronicle is—*Jinakālamālinī*, which was written in Pali in 1516. It was translated into the Siamese language during the reign of PHRAḤ BUDDHA YOT FA and was published from Bangkok in 1908. In 1906 PHYÂ PRAJÂKICCAKAROCAKR compiled from numerous LAOTINE chronicles, a new book called *Phoṅsāvadānyōnok*, meaning the Annals of Yōnaka.

IV. **Annals.**—In Siam, the annals are known as *Phoṅsāvadān*, equivalent to the Sanskrit *Vaṁśāvatāra.* The principal Siamese annals are :—

1. *Phoṅsāvadān nu'a* or Annals of the North, compiled by the order of the king CULÂLOṄKORN and published in the year 1869. It is a collection of popular Siamese traditions.

---

1. Bull. de la commission archéologique de l'Indo-china, 1909.

2. Ibid, 1912.

2. *Paoṅsāvadān kruṅ kao* or Annals of Ayudhyā was compiled in 1795 during the reign of PHRAḤ BUDDHA YOT FA, from some ancient documents. It was translated into English by Rev. D. J. Raylor Jones in the Chinese Repository (Vol. V, VI, VII, 1836–1839).

3. *Phoṅsāvadān kruṅ kao Chabāb Prasot Aksaranīti* was discovered by LUAṄ PRASOT and presented to the Siamese National Library in January 1907. It is dated c. s. 1042 (A. D. 1680). It was written at the request of the king Phraḥ Nārāyaṇa based on old records. It has been translated into English by Dr. O. Frankfurter under the name "Translation of the Events in Ayuthya" in the Journal of the Siam Society (Vol. VI. 1909).

4. *Phoṅsāvadān kruṅ kāo*—was the Annals of Ayudhyā of Khun Lūāṅ Hā Vat Pradu Rōṅ Dharma. It was printed by Smith dated c. s. 1245 (A. D. 1884).

5. *Rājādhirāj*—relates the history of PEGU from 1268 A. D. to 1534. It traces the connection of Pegu with Siam and Laos. It is compiled towards the end of the seventeenth century and has been translated into Siamese.

There are many other Siamese annals which throw light on the history of Siam.

V. We now turn to the ancient Siamese laws, which preserve for us some names of the kings of

Siam and their dates. The oldest Siamese law goes even three years before the foundation of the kingdom of Ayudhyā.

VI. **Foreign documents:** The kingdom of Siam came into contact with various countries in course of its existence. The records of those foreign countries incidentally throw some light on the history of Siam. These foreign records include:—

(1) Cambojan, Peguan, and Cham epigraphy relating to Siam,

(2) Indo-chinese, Malayese, Javanese and Sinhalese Annals,

(3) Some Japanese documents,

(4) Some Chinese records, and

(5) Accounts of European travellers from the 16th century A. D.[1]

These are the materials at our disposal to write an account of the kingdom founded in Siam by Indian colonists as well as that of the penetration of Indian culture and civilisation in Siam. We shall try to show that the Siamese culture of the present day is nothing but a legacy of Indian culture. In religion, Buddhism has gone and still enjoys the royal patronage in Siam. In literature, Indian influence is easily

1. Notes critiques pour servir a l'histoire du Siam—P. Petithuguenin, B. E. F. E-O, 1916. See also Journal Asiatique 1903, Mars-Avril.

discernible. In manners and customs, the Siamese reminds us of the Indians. In the system of administration of Siam, the Indian method still survives.

CHAPTER II.

European Travellers and Writers of Siam.

With the discovery of the route to the East by the famous traveller VASCO DE GAMA, the European nations, specially the Portuguese, began to flock to the East in search of the undiscovered regions of gold. It was at this time that the eyes of the European nations fell upon Siam and other rich countries of Indo-china. With Alphonse D'Albuquerque as their chief, the Portuguese went out on commercial expeditions in search of the islands of *épices* making Malacca their base. From a letter of Albuquerque dated the 1st. April 1512, we know that he had with him a Javanese map in which "terra del rrey de Syam" was indicated.[1] He sent an envoy to the king of Siam with the object of establishing friendly relations with him. The envoy went to Udia (Ayuthia) where resided the king of Siam, the powerful sovereign of a rich empire. Udia was an important city on the bank of a great river. The king, seated on a high and decorated throne, dressed in the chinese fashion, received the messenger of Alphonse D'Albuquerque. After sometime, the king in return sent an envoy to Albuquerque with some presents.

1. L. Fournereau—Le Siam Ancien, I, p. 4.

The earliest map representing Siam and the Gulf of Siam, according to M. FOURNEREAU, was the one prepared by PERO REINEL about 1517. About 1520, we get another map by some unknown Portuguese sailor of the same type as that of REINEL. It is quite natural that the earliest maps or accounts of travels relating to Siam should be by the Portuguese sailors. Through out the 16th. century, we find the Portuguese busy in exploring the unknown seas of the East. In 1529, we get many other charts from DIECO RIBEIRO, who was *cosmographe royal* at Séville. Other early charts relating to Siam have been described by M. FOURNEREAU in his *Le Siam Ancien.*

Towards the end of the sixteenth century, we find a Portuguese traveller—JAN HUYGEN VAN LINSCHOTEN who travelled through the East in 1596. His book is known as—*Itinerario, voyage ofte Schipvaert, van jan Huygen van Linschoten naer oost ofte Portugaels Indien*

The Dutch followed the Portuguese in sharing the vast wealth of the East. In the chart of EVERT GIJSBERTS SOON, a *géographe hollandais*, we find only a few places like Odia, Siam, Iliam and Bancaya indicated. In another chart of MERCATOR, published by HONDIUS in 1613, we find Siam in the centre of a great island formed by the delta of Me-nam. Here Ayuthia was called Diam or Odia.

In 1609, ANTONIO DE MORGA visited Siam among other countries and wrote a book in spanish called—

The Philippine Islands, Moluccas, Siam, Cambodia, Japan and China at the close of the sixteenth century.

In 1611 ANTHONY HIPPON set out on a voyage to the East on board the ship *Globe* under the auspices of the East India Company. He visited the coast of Koromandel, Bantam and Siam. His yoyage was afterwards written by Nathaniel MARTEN.

In 1625 PETER HEYLIN wrote *A Little Description of the Great World* in which he describes Siam, China and other 'principal kingdoms, provinces, seas and isles thereof.' A copy of this book exists in the British Museum, London.

In 1626 THOMAS HERBERT came to Siam in course of his tour round the East Indes. He wrote a book describing his voyage under the name—*Some years' travels into divers parts of Africa and Asia the Great describing more particularly the Empires of Persia and Industan.*

The Dutch East India Company had established a factory for the purpose of their trade in PATANI in 1602. In 1604, they founded another depot at Ayuthia in the kingdom of Siam. Joost Schouten was Agent and the chief of the Dutch Factories in Siam from 1624 to 1629. From his personal experiences, he was able to write an account of Siam under the name—*A True Description of the Mighty kingdoms of Japan and Siam* in 1636. It was originally written in Dutch and afterwards translated into English. An-

other work—*Siam 250 years ago, A Description of the kingdom of Siam,* is also ascribed to him. It was written in 1636, and a reprint was issued from Bangkok in 1889.

He was succeeded by JEREMIAS VAN VLIET, who was in charge of the Dutch East India Company's interests in Siam from 1629 to 1634. He wrote an interesting account of Siam named *Beschryving yan het Koningryk Siam* which "is an account of the origin, the political government, the distinctive characteristics, the religion, the manner of living of the nobles and common people, the commerce and other remarkable things concerning the kingdom of Siam." It was published from Leyden in 1692, and was translated into English in the pages of the Journal of the Siam Society (1910) by L. F. Van Ravenswaay.

In 1638 Frederick, Duke of Holstein sent John Albert de Mandelslo to the Great Duke of Muscovy and the king of Persia. He also travelled largely through the East Indes. His accounts are found in *The Voyages and Travels of Mr. John Albert de Mandelslo, (a gentleman belonging to the former Embassy) into the East Indies, in the years 1638, 1639 and 1640. Containing a particular description of the Empire of the Great Mogul, the kingdom of Deccan etc.*

In 1647 another Dutch traveller went to the East Indies and wrote *A New Voyage to the East-*

Indies. It contains "a faithful narrative of the kingdom of Siam." It was published in A. D. 1676.

A French envoy M. de la Loubere was sent to the king of Siam in 1687. From his personal experiences, he wrote an account of Siam under the name—*Description du Royaume de Siam, par Mr. de la Loubere, Envoyé extraordinaire du Roy auprès du Roy de Siam.* It was written in two volumes. The first volume contains an account of the manners and customs of the Siamese people. In the second volume "a full and curious account is given of the Chinese way of Arithmetic and Mathematics learning."

With the formation of the English East India Company English merchants and travellers began to frequent the East Indies. So we find an English traveller named Capt. Alexander Hamilton visiting all the countries of the East up to the Island of Japan in 1688–1723. His book—*A new Account of the East Indies, being the observations and remarks of Capt. Alexander Hamilton, who spent his time there from the year 1688 to 1723*, was published from Edinburgh in two volumes in 1727. For these thirty-five years Capt. Hamilton was "trading and travelling by sea and land, to most of the countries and islands of commerce and navigation, between the cape of Goodhope and the island of Japan."

He was followed by another English merchant named Ralph Smith, who visited Siam among other countries. We find an account of his travels in the

book—*The Voyage of Mr. Ralph Smith, Merchant of London.* He went "to Ormuz, and so to Goa in the East-Indies, to Cambaia, Ganges, Bengala; to Bacola and Chonderi, to Pegu; and Jamahay in the kingdom of Siam, and back to Pegu; and thence to Malacca, Zeilan, Cochin, and all the coast of the East-India."

In 1690, Dr. Engelbert Kæmpfer, who was physician to the Dutch Embassy to the Japanese Emperor's Court, wrote in High Dutch *The History of Japan*, in which he gave "a description of the kingdom of Siam." In the Journal of Siam Society (IV, pt. 3, 1909) Dr. O. Frankfurter, Ph. D. wrote an article entitled—"Some Remarks on Kaempfer's Description of Siam, 1690."

In 1771 a french writer published an account of the civil administration and natural history of Siam in *Histoire civile et naturelle du royaume de Siam.* It also contains an account of the revolutions which caused the overthrow of the Empire in 1770.

It is interesting to note that as early as 1852 a book on Siam was published from Calcutta. It was known as *Siam: some general remarks on its productions by D. E. Malloch.*

Other well-known English travellers had visited Siam even before Malloch. Of these English writers, mention must be made of Sir Thomas Stamford Raffles, who was the English governor of Java for sometime.

In 1826, he wrote—*The Mission to Siam, and Hué the capital of Cochin China, in the years 1821-2.* It was collected from the Journal of the late George Finlayson, a surgeon and Naturalist.

. Another famous English traveller was John Crawfured, who published his *Journal of an Embassy from the Governor-General of India to the courts of Siam and Cochin-China, exhibiting a view of the actual state of those kingdoms, in 1828.* He also wrote about *Siam in 1828* in the *Siam Repository* (Vol. I. oct 1869).

After Crawfured, we get another English writer on Siam, named Captain James Law, who contributed many interesting articles in the *Asiatic Researches.* In 1836, he wrote *on the Government of Siam* (*As. Res*, 1836, p. 246). In the same year, he wrote on *Siamese Literature* (*As. Res*, 1836, p. 338).

In 1857 an important book on Siam was brought out by Sir John Bowring under the name of *The kingdom and People of Siam: with a narrative of the Mission to that country in 1855.* It contains the history, an account of the manners, customs, superstitions, amusements, legislation, language, literature and religion of Siam.

In 1871 Henry Alabaster published *The Wheel of the Law,* which gives an account of the Siamese Buddhism and the Siamese version of the life of Gautama Buddha.

In recent times an interest has arisen among the French scholars to reconstruct the history of Siam. We find an eminent scholar AUGUSTE J. PAVIE making an extensive excursion in the kingdoms of Siam and Camboja. He embodied the results of his investigations in *Excursions dans le Cambodge et le royaume de Siam.* (*Excursions et Reconnaissances,* no. 9. 1881).

In 1894, this *Mission Pavie* carried on further researches and investigations in Indo-China. We find the result of the work of the mission published in *Mémoires et Documents publiés par les membres de la mission sous la direction de MM. Pavie et Pierre Lefèvre Pontalis.* The first part contains the transcription and translation of the inscriptions of Siam.

The first comprehensive book on Siam was written by a French scholar named LUCIEN FOURNEREAU, who brought out his book *Le Siam Ancien* in two big volumes in 1895. The book was included in *Annals du Museé Guimet* Series. It deals mainly with the archæology, epigraphy and geography of Siam. Here for the first time all the inscriptions relating to Siam, which were collected up to that time, were all brought together with their french translation. Though the translation of some of the inscriptions has been improved by later scholars, yet the book is still valuable for our purpose for the important old maps of Siam, which it contains.

The work of the *Mission Pavie* was continued still further. In 1898 the mission published (*Recherches sur la literature du Combodge, du Laws et du Siam.*) It was followed in the same year by another work called *Recherches sur l'histoire du Cambodge, du Laos et du Siam.*

In 1900 Prince Vividh Wasna Preeja wrote about *Siam* in the Journal of the Mahabodhi Society (March, 1900).

The interest of the local scholars was awakened and found expression in the formation of the Siam Society at Bangkok in 1904. The Society is intended "for the investigation and encouragement of Arts, Science and Literature in relation to Siam and neighbouring countries." The papers read before the Society are published in the Journal of the Siam Society. Many important papers by Dr. O. Frankfurter and other scholars have appeared in this journal.

The Siamese Government also have brought out many important books in Siamese relating to the history, religion and archæology of the country. They have also published various Siamese Annals. These Siamese books, however, are sealed-books to those scholars who are not acquainted with the Siamese language.

CHAPTER III.

The Colonisation of Siam.

The modern kingdom of Siam, which forms a major part of the Indo-Chinese Peninsula, is inhabited by Thais and Laotians, who may be traced to the ethnic family of the *Thais* or free men coming down from the Tibetan plateaux into Indo-China.

Siam is the youngest of all the kingdoms which grew up in the Greater India beyond the seas. It comes out very late as an independent kingdom. Its early history forms part and parcel of the great kingdom of Camboja. The legendary period extends from the earliest times to the foundation of Ayuthia in the thirteenth century. This early history chiefly consists of legends and fables, which go back even to the fifth century B. C. claiming the ruling king as descendant of some of the disciples of Lord Buddha. It is true that the Indians had begun to settle in Siam in the early centuries of the Christian era, but Siam at that time had no independent existence. The Siamese tried to free themselves from the Cambojan Vassalage, but were not successful until the thirteenth century.

The real history of Siam is the record of three kingdoms in succession with capitals at Sukhothai, Ayuthia and Bangkok respectively. The names of the first two capitals show Indian influence. They may be rendered into Sanskrit as *Sukhodaya* and *Ayodhyā*.

It is to be noted that the history of Indian colonisation of Siam does not go so far back as that of Champa in the early days of the Christian Era. The coming of the Indian influence is very late in Siam. It is only in the thirteenth century A. D. that we find an Indian colony growing up in Siam. It may appear as an anomaly to many that while the Indian culture went over to Champa and Camboja so early, it is so late in penetrating into Siam. It may be explained as due to Siam being part and parcel of the mighty empire of Camboja. It must, however, be said to the credit of Siam, that she preserves Indian culture and civilisation even to the present day. She still continues to be ruled by a dynasty, which claims to be Indian. Her religion, her *Sangha,* her numerous beautiful monasteries still speak of the message of Lord Buddha, which went forth from the mainland of India.

What is the origin of the kingdom of Siam ? We find a tradition, preserved in Siam, which points to an exiled Chinese prince as the first king of Siam. We have that tradition in the *Description of the kingdom of Siam* by Jeremias van Vliet. We read: "More than two thousand years ago the country of Siam was an uninhabited wilderness. In a few places there lived some hermits and heathens and as we have heard from some reliable persons, there was in China, at that time an Emperor's son who attempted his father's life and to take the imperial crown, in which attempt,

however, he did not succeed. The Emperor......... after many supplications was persuaded not to take the life of his son and his followers, provided that they all should leave China and that they should wander as outlaws and never return again.

"These exiles tried to populate uninhabited countries and to extend their power. They travelled first through the land of Chiampa, after that Cambodia, from where they sailed with their boats to the Gulf of Siam. They first landed at the cape now called Cuy, settled down there and built a town, and to show their thankfulness to the gods erected a fine temple and many pyramids. ....At last the place Judia was found where at that time there stood only a small temple (which is still existing) and where seven hermits were living, who resembled each other exactly, and were all children of parents who had also the same appearance."[1]

We can accept this tradition of a Chinese Prince establishing the kingdom of Siam, because it was from China that the first wave of civilisation came to Siam.

After the Chinese wave, there came the wave of Indian colonists. Though, Siam in the early times was included in the kingdom of Camboja, yet she was receiving batches of Indian colonists on her soil from time to time. A Tamil inscription, which has been

1. Journal of the Siam Society, Vol. VII (1910) part I, pp. 6–7.

discovered in Siam, tells us how the Indian merchants used to go to trade and settle in Siam in the early centuries of the Christian Era. "According to Col. Gerini, the inscription is engraved on a stone just discovered at old Takuāpa (Takopa) within the precincts of Wat Nā-Müang, in the middle of a former bed of the river in the Malay Peninsula." It is written, according to Hultsch, in archaic Tamil, which resembles the Tiruvallam inscription of Vijaya-Nandi-vikramavarman.[1] It may, therefore, be placed in the eighth or ninth century A. D. The translation reads:—

(L. 1) ....of (Bhāska)ravarman.........the hoops of the team of oxen touching our boundary (?). Prosperity !

(L. 4) Nāraṇam (is) the refuge of the members of Maṇigrāmam and of the members of the detachment and of the bowmen (?).

Nāraṇam means a temple of Viṣṇu and *Maṇigrāmam* is the name of a trading corporation. Thus in the eighth or ninth century A. D., there was in Siam an Indian trading corporation, perhaps from South India, who made this temple of Viṣṇu. It might have been the result of a naval expedition, garisoned by Tamil Vaiṣṇava soldiers.[2]

1. South Ind. Ins., Vol. III, p. 91.

2. E. HULTSCH—Note on a Tamil Inscription in Siam. J. R. A. S., 1913, pp. 337-9.

Thus we find that already in the eighth century, there had existed an intercourse between Siam and India. The Indian merchants used to come to trade with Siam and settle in colonies in Siam. They also established temples of Viṣṇu and other Indian culture and civilisation began to spread over Siam.

Indians had come and settled in Camboja even before this age. With the coming in of the Indians, who brought with them a highly developed civilisation, the whole face of Indo-China began to change. The penetration of the Hindu Civilisation, was progressive and pacific.

How did the Indians come over to Siam ? What route did they follow ? With their keen commercial instinct, they found out two routes, one by land, and the other by sea. By land they would pass through Assam and Burma gradually into Indo-China. By sea, they would easily approach Java, Bali, Sumatra and other islands of Indian archipelago, from where they could advance towards the mainland of the Malay Peninsula. Their first establishment was fixed in Burma and the other at Ligor in the Gulf of Siam. From there they went to Siam and Camboja. This Ligor, Srī Dharma-rāja-nagara of the Hindus, occupies an important place in the local tradition.[1]

As Siam has no separate existence in the early centuries of the Christian Era, we must refer to the

1. Le Siam Ancien—L Fournereau, I, p. 49.

record of Camboja before Siam became an independent kingdom. At that time, Siam was included in the dominions of Camboja.

When did the Indians come to colonise Camboja? It is difficult to answer this question with certainty. We cannot fix the date of the inauguratian of the movement of Indian imigration to Siam. M. Fournereau holds that it may be before the Buddhist period, that is to say, Brahmanism had preceeded Buddhism in these places. From other sources we can place the date to the third century of the Christian Era.

The Indian colonists gradually spread over the whole of Indo-China and developed various small kingdoms with the social and political organisations cf their own. We come to know these Indian colonies from their sanskritic names which are found in the inscriptions amidst the ruins of magnificent temples and monasteries. From the numerous inscriptions and the local tradition, M. Fournereau has collected the six Sanskritic names of the Indian colonies, which grew up in Indo China. They are:—

(1) *Yavana deśa*
(2) *Campā deśa*
(3) *Kambuja deśa*
(4) *Syāma deśa*
(5) *Ramanya deśa*, and
(6) *Malaya deśa*.[1]

1. Le Siam Ancien—L. Fournereau, I, p. 50.

M. Fournereau next proceeds to locate these six Indian colonies. If we are to believe the annals of Luang-Phrabang, which is published by Pavie, *Yavana Deśa* was situated on the north of the peninsula comprising the regions of Me-Khong with *Cudhāmanagarī* as capital.

The *Campā Deśa* or the country of the Chams lay on the south-east, comprising the side of Hué to the sea. Its capital was *Campāpura*. It is identified with the modern province of Annam.

The *Kambuja Deśa* comprised the whole of Camboja or Cambodia and the kingdom of Thaïs up to the Malay side with the Gulf of Siam as limit. It grew up as one of the most powerful and flourishing kingdoms of the Peninsula.

In the north-west was *Syāma deśa* or the country of Siam, occupying part of the actual Siam up to Salouen which separates *Ramanya Deśa*. One of the important cities of this colony was *Haripuṇyapura* (Lamphum). Towards the west, *Syāma deśa* seems to extend up to Maṇipura and the country of Assam. The Burmans called the people of Siam, *Shans*, and the Annamites called them *Xiems*.

Ramanya Deśa contained the actual Pegu and part of Burma. Lastly, in the south was *Malaya Deśa* occupying the same position as now.[1]

With the coming of Indian colonists, they spread over the whole of the Malay peninsula. It is difficult

1. Le Siam Ancien—L. Fournereau, I, pp. 50-52.

to say when this wave of Indian colonisation came over to Indo-China. It may be in the first century of the Christian Era. We know that Champa was colonised in the first century A. D. The colonisation of Cambodia took place about the same time. It is not possible that the Indian colonisation of Indo-China was simultaneous. The colonisation was due not to any organised attempt on the part of Indians. It was not sent on behalf of any Indian Prince or Emperor. Different batches of Indian merchants and colonists went to various parts of Indo-China and islands of the Indian archipelago. These Indian colonists did not receive any form of help from the mother-country. These Indian colonies differ from the British colonies in this respect that the Indian colonies were not imperialistic in their tendency.

We get the names of these kingdoms in Sanskrit, Khmer and Thaï inscriptions found in Indo-China. Thus *Yavana Deśa* is mentioned in the annals of Luang-Phrabang. The Yavanas are also mentioned, according to M. Fournereau, in the Sanskrit inscriptions of *Campā deśa*, which were studied by M. Abel Bergaigne. Other inscriptions attest the existence of *Kambuja deśa* and *Ramanya deśa*.. The Siamese Mss. mention *Syāma deśa*. The Chinese traveller Hiuen Tsang on his way back to China visited *Kambuja deśa* and *Campā deśa*.

That the Indian domination of Indo-China lasted for a considerable period of time, is proved by the

existence of numerous Indian names of the cities of the Peninsula. The existence of Indian names of the cities betray the extent of Indian influence in Indo-China. When the Indian colonists settled in the country and established kingdoms, they gave Indian names to the cities and kingdoms. Those names of Indian origin survive even to the present day. M. Fournereau mentioned many such names in his *Le Siam Ancien.* We give below a few of those names:—

Srī Dharmarāja nagara=(modern) Nakhon Ligor
Rājapurī = Rātpūri
Ayodhyā = Ayuthia
Navapura = Lophāburi
Vijaya = Phixaï
Sajjanālaya = Kāmphĕng phĕt
Sukhodaya = Sukhothai
Cudhāmanagarī = Luang Phrabang
Haṁsavati = Hangçavadi (Pegu)
Vicitrapura or Vicitra = Phixiter
Sangkalôka = Sangkalôk
Uttaratīrtha = Uttaradith
Haripuṇyapura = Lamphum
Nagara (?) = Angkor Thom
Campāpura = Campā in Annam
Vyādhapura = Angkor Baurey
Ugrapura or Agrapura = Phnom Bachey
Humā (Umā ?) Nagara = Phanrang.[1]

1. Le Siam Ancien—L. Fournereau, I, pp. 52-54.

These names of the cities of Indo-China prove conclusively the extent of Indian influence in that country.

The wave of Indian colonisation, as we have already stated, came over first in Annam (Champa) and Cambodia (Camboja). Indian civilisation deeply influenced both the Chams and Khmers. Indian culture thus found its way into Indo-China. The religion, which the Indians brought with them, was Hinduism. The cult of Siva and Viṣṇu, therefore, began to flourish there and magnificent temples were dedicated to these gods of Brahmanic faith. In some cases, these colonial temples were more grand than those in the mainland of India. The superb temple of Angkor-Vat may be cited as an instance on this point. The magnificence of this temple can hardly be surpassed by any Indian temple. It should, however, be borne in mind that, only through the influence of Indian art such a marvellous piece of work had been possible. Indian art inspired the local artists with the high ideals of art. It is vain to expect such marvellous work of art from Khmers, the natives of Camboja. It was not even possible for them to conceive such grand monuments. With the colonists, came bands of Indian architects, who trained the local Khmer artists. The Indian artists gave inspiration to local workmen and conceived such beautiful monuments as are found scattered even now throughout the *Kāmboja Deśa*.

A question may, here, be raised: From where did these Indian artists come? Did they hail from the north or south of India? It is not possible, on the whole, to restrict the limit in such a way. Like the bulk of the colonists, they might have hailed from all parts of India. Each band of colonists might have counted among its number men from different parts of India. The majority of artists might have come from the South of India, because the style of architecture found prevalent in *Kāmboja deśa* is Dravidian. We have already spoken of the two routes which were used by the Indian colonists in coming over to Indo-China. It was possible for the artists from South India to cross over the sea in coming to the coast of Indo-China.

Indians, coming as the inheritors of an ancient civilisation, established a powerful kingdom under the name of Camboja. The kingdom of Camboja flourished until the period when the followers of Islam began to impose their religion on the people of Asia. Though, Islam penetrated into India and made inroads on the islands of the Indian archipelago, yet it could not make any successful movement towards Indo-China. This period, however, should be regarded as "the commencement of the decadence of the great Indo-Chinese civilisation." With the gradual fall of the kingdom of Camboja, Siam raised up its head. The Thais became powerful by this time and asserted their independence in the thirteenth century. On the ruins of the Indian colony of Camboja, rose up another Indian colony, namely, the kingdom of *Syāma deśa.*

This is the beginning of the kingdom of Siam, which commences from the year 1350. *Dvārāvatī* became the capital of the new kingdom under the name of Ayuthiā (*Ayodhyā*).

This new kingdom was essentially Indian in character. The ruling princes of Siam still claim to be descendants of Indian colonists. Their religion is Indian, their manners and customs speak of their Indian origin. We do not know whether the first historic king of Siam, Indrāditya, was an Indian by birth, or whether he traced his descent from any Indian colonist in Siam. His Indian name, if he was a Thaï Prince, shows how greatly he was influenced by Indian culture. As the culture and civilisation of Siam was only a legacy of India, we can call Siam—an Indian colony. From the cultural point of view, Siam has to acknowledge a debt to India.

With the foundation of this new kingdom, a change came over Siam. Hinduism came to be replaced by Buddhism in the thirteenth century. Buddhist missionaries came over to Siam to preach the gospel of Lord Buddha. Sometimes, learned Buddhist priests were invited from other countries to consolidate the Buddhist church in Siam. They also brought Pali literature with them to Siam, because it was Pali Buddhism or *Hinayāna* form of Buddhism which Siam had accepted. There was a consequent building of many new monasteries for the dwelling of the Bud-

dhist priests. The Hindu god Siva now lost his place of honour and was dethroned by Buddha. There was, however, a serious loss from the artistic point of view. With the rise of this new kingdom, the class of artists which had come from India, disappeared. The local artists, who were trained by their Indian *gurus*, could not keep up the high aesthetic standard set up by the Indian artists. This new age, therefore, is marked by the decay of art and sculpture in Siam. The superb temples of the former days were succeeded by pagodas, though of colosal dimensions, yet devoid of the architectural beauty of the temples. The architects of this age of decadence were of inferior type and could not successfully imitate the grand models set up by their predecessors. The aesthetic sense of the artists of the previous age did not find any echo in the hearts of the new artists in the conception of new monuments.

It should not, however, be concluded that all the Buddhist images are the products of this new age. Some of the beautiful statues of Buddha were executed by the artists of the Cambojan age. Even at that period, Buddhism had found its way into the Cambojan Empire. It was flourishing side by side with Brahmanism as proved by a Khmer inscription of Lophaburi,[1] and was enjoying royal favour like its rival. Thus the artists of that age had to make the images of Buddha by royal order as they would the Brahmanic images.

1. Le Siam Ancien—L. Fournereau, I, p. 58.

For this reason we have some images of Buddha which are very beautiful, while others are rather crude.

Thus, we have seen that Siam emerges out as an independent kingdom about 1350 A. D. From the very beginning of its history, Siam is influenced by Indian culture and civilisation. Siam might not have been colonised by people from India directly, but it was founded by Indrāditya, who had been thoroughly Indianised. She has taken all the elements of her culture from India. Her religion, which is Buddhism, is Indian, her literature is Pali, her manners and customs are also Indian. For these reasons, we regard Siam as an Indian colony.

CHAPTER IV.

The Dynasty of Sukhothai.

In telling the story of Siam, we have to recount the successive dynastic histories of the kingdoms of Sukhothai, Ayuthia and Bangkok respectively. In the course of six centuries the capital of Siam was gradually shifted from Sukhothai to Ayuthia and thence to the present capital Bangkok.

The history of Siam commences with the rise of the kingdom of Sukhothai (*Sukhodaya*), for the study of which we consult the following:

(1) Notes critiques pour servir a l'histoire du Siam[1]

(2) Documents sur la dynastic de Sukhodaya par G. Coedés[2]

(3) Le Siam Ancien par Fournereau[3]

(4) The oldest known writing in Siamese by C. B. Bradley.[4]

I—ŚRĪ INDRĀDITYA.

The Siamese chronicles give a confused account of the beginning of the history of Siam. Like the annals of other countries, they are also full of mythical accounts. Leaving aside all the myths and stories, we shall have to glean together the historical facts. From the vast sea of legends and traditions, we can just see the gleam of history in the first historic king of Siam. This first historical king was *Śrī Indrāditya*, who has been identified with Śrī Sūrya Phraḥ Mahā Dharmarājādhirāja of the Siamese Annals.[1] He came to the throne in M. S. 1240 = A. D. 1218. His capital was SAJANÂLAYA SUKHODAYA. Thus he was the founder of this royal dynasty of Sukhodaya, which lasted from M. S. 1240 to M. S. 1398 = A. D. 1218 to 1376. We are fortunate in having an important inscription of Sukhodaya (now preserved at Bangkok)

1. B. E. F. E-O, XVI, 3. 1916.
2. Ibid, 1917.
3. Vol. I, p. 225.
4. Journal of the Siam Society, 1909 (VI, I).

giving an account of this dynasty. The estampage, translation and transcription of this inscription are given in *Le Siam Ancien* of M. Fournereau and in the second volume of *Etudes diverses* of the Pavie Mission, also in the Journal of the Siam Society by Dr. Bradley (1909) and in B. E. F. E-O in 1916. This inscription was brought to Bangkok in 1834 by king Mongkut while he was a priest. Of this inscription, Dr. O. Frankfurter says: "It is a typical Buddhist inscription, recording, not so much deeds of war and conquest, but the happiness which the people of the realm enjoyed in the reign of Phra Ramkamheng, what he did for the culture of the people, how he understood the Buddhist religion, what are the maxims of Government by which he was guided, how he was the first to use the written Thai characters for record. ......of course attempts have been made to explain it. We have first a version given by Professor Bastian in the Journal of the Asiatic Society of Bengal, Vol. XXXIV (1864). He simply recorded what the scholars in King Mongkut's reign told him; no attempt was made to elucidate doubtful points, and he did not publish the original version by which to control it. We have also in Bowring's *Siam* a short reference to this inscription. But the first scholars who seriously attempted an explanation was the late Pére Schmitt. He gave two different versions, first in the *Excursions et Reconnaisances*, Vol. VII and later in the *Mission Pavie*, (Paris, 1898). There are small differences in

the translation, and we must admire the diligence bestowed on it, but the Rev. Father can scarcely escape the reproach that in his explanations he was influenced by the Aryan Theory. Siamese versions and explanations have likewise been published.[1]

This well known inscription was issued by the third king of the dynasty Rāma Rāja. We get a short account of the King Indrāditya, the first king, from this inscription. His son says in the inscription about his father: "My father's name was Si Intharathit. My mother's name was Lady Süang (Nāṅ Suraṅ). My elder brother's name was Ban Müang (Bān Muraṅ, Warden of the Realm). We, elder and younger born from the same womb were five; brothers three, sisters two. My elder brother who was first, died and left me while yet little.[2]

The king Indrāditya, therefore, had three sons by his queen Nāṅ Suraṅ. Of these the eldest died early, and there remained Bān Muraṅ, and Phraḥ Rām Khaṃbēṅ, who was the youngest. During the reign of this king, an attack of the enemies took place, in which youngest son played a prominent part. The story of the attack is thus related by the youngest prince: "When I grew up reaching nineteen rice-harvests, Khūn Sam Chon (Prince of Three Peoples), lord of Müang Chawt, came to Müang Tak. My

1. Journal of Siam Society, VI, I, (1909) pp. 65-66.

2. Ibid. p. 25.

father went to fight Khūn Sam Chon by the right. Khūn Sam Chon pressed on to meet him by the left. Khūn Sam Chon charged in force. My father's people fled in haste, broken and scattered. I fled not. I bestrode the elephant Neka Phon (Host of Warriors). I urged him into the mêlée in front of my father. I engaged Khūn Sam Chon in elephant-duel. I myself thrust Khūn Sam Chon's elephant—the one called Mat Müang (kingdom's Treasure) so that he was worsted. Khūn Sam Chon was vanquished, fled."[1]

Thus the youngest prince defeated the enemy Khūn Sam Chon. The prince was duly honoured for this act of bravery. He says: 'My father, therefore, raised my name to the title Phra Ram Khamhæng, because I thrust Khūn Sam Chon's elephant.'

The young prince served his father faithfully in his lifetime. He says in his inscription: 'During my father's time I was support and stay unto my father; I was support and stay unto my mother. If I got the body of a deer or the body of a fish, I brought it to my father. If I got any fruit, tart or sweet, that I ate and relished, ate and found good, I brought it to my father. If I went to hunt elephants, and got them, I brought them to my father. If I went to hamlets or towns, and got elephants, got elephant's trunks, got slaves, got damsels, got silver, got gold, I brought and left them with my father."[2]

1. Journal of Siam Society, VI, I, (1909) p. 25.

1. Ibid., p. 25.

Thus reigned the King Indrāditya, the founder of the Sukhodaya dynasty with the active help and co-operation of his son, who became one of the foremost kings of Siam.

II—BĀN MURAṄ.

At the death of the King Indrāditya, his second son Bān Muraṅ succeeded him on the throne of Siam. His heroic brother Phra Ram Khamhæng continued to help his elder brother, now king of Siam, in the administration of the kingdom. The king's brother thus says in his inscription—'My father died. I continued to be support and stay unto my brother, just as I had been to my father."

III—RĀMA RĀJA OR RĀM KHAMHEN.

(1283 A. D.)

After the death of the king Bān Muraṅ, his younger brother Rāma Rāja or Rām Khamhen came to the throne of Siam (before 1283 A. D.). He thus speaks of himself in his inscription—'My brother died, so I got the realm to myself.'

Rāma Rāja was one of the greatest kings of Siam. It was he who issued the celebrated inscription of Sukhodaya. The story of the discovery of this inscription is thus told by H. R. H. Prince Vajirañan:—"In the year 1195 he (the Prince) made a progress through the northern provinces, doing reverence at various shrines, until at last he reached Sukhothai. Here as he wandered about, he came upon a certain

large flat slab of stone set in masonry on the terrace beside the ruins of an old palace. The stone was an object of reverence and fear to all the people. If any one failed to bow before it, or presumptuously walked up to it, he would be striken with fever or other disease. When the Prince saw it, he walked straight up and sat down to rest upon it; and, because of the power of his good fortune, he suffered no harm whatsoever. On his return to the capital he had the stone brought down and set in masonry as a platform at Wat Rachathiwat. After his accession to the throne, he had it brought to Wat Phra Sri Ratana Satsadaram (Wat Phra Kæo). He also secured a stone pillar inscribed in Khamen letters, and one inscribed in ancient Siamese, both standing now in Wat Phra Sri Ratana Sat-Sadaram;—of wonderful import, as if presaging that he would be sovereign of Siam, a king of majesty, power, and goodness far-reaching, like the Phra Bat Kamaradeng At,.........who was king in Sukhothai, as recorded in that inscribed stone."

The most important work of the king Rāma Rāja was the discovery of a new script for his people. In his inscription he says that in M. S. 1205, he invented a special kind of writing for the Siamese. He says: 'Heretofore, there were no strokes of Siamese writing. In 1205 of the era, year of the Goat, Prince Khun Ram Khambæng sought and desired in his heart, and put into use these strokes of Siamese writing. And so these strokes of Siamese writing are, because that Prince put them to use.'

This is the beginning of the Siamese alphabet. The script discovered by Ram Khamhen has developed into the modern Siamese writing, which tries 'to express a language with tones in an alphabet.' The modern Siamese language, therefore, according to Dr. G. Schlegel, consists of the most hetrogenous elements, which elements the Siamese cut up, in order to reduce them to monosyllables in the Chinese fashion, so that it is no easy task to find out whence a word is taken and which was its primitive form.[1]

What is the origin of this Siamese writing? Various theories have been advanced about its origin. They may be grouped under three classes, namely,

(1) Theory of a Pali and a Sinhalese origin of the Siamese writing

(2) Theory of a Burmese origin, and

(3) Theory of a Cambodjan origin.

Prof. C. B. Bradley examines all these theories in his paper on *The Proximate Source of the Siamese Alphabet*,[2] and comes to the conclusion that it is from the Cambodjan alphabets that the Siamese alphabets are derived. He summaries his arguments thus: Cambodian culture was Brhmanical and Indian throughout. Cambodian writing retains its distinctive Sanskrit features to the present day. Historically, the shape of the Cambodian letters—originally Indian

1. Schlegel—Siamese Studies, p. 7.

2. Journal of the Siam Society, Vol. X, 1913, pp. 1-12.

—uuderwent gradual change, until in the thirteenth century A. D., they are found to approximate very nearly the Sukhothai letters inscribed a little later. The close cultural contact between the two peoples suggested by the epigraphy, is strongly corroborated and extended by consideration of the very large borrowings from Cambodia found in Siamese speech, ceremonial art and government.[1]

According to Sir Charles Elliot also, this alphabet appears to have been borrowed from the Cambodian source, but some of the letters particularly in their later shapes show the influence of the Mön or Talaing script.[2]

We, therefore, conclude that it was from the alphabets of Camboja that the Siamese alphabets were borrowed in the time of the king Rāma Rāja.

The king had his capital at Sukhodaya, of which a glowing description is given in the royal inscription. This capital city had four gates, where people throng in large numbers on ceremonial occasions. As the king himself was a Buddhist there were great temples in the city of beautiful image of Buddha. The inscription continues: 'There are reverend teachers, there are venerable monks; there is a Mahathen (*Mahāthera*, Arch-priest). Toward sunset from this city of Sukhothai is a forest monastery. Prince Khun

1. Journal of the Siam Society, Vol. X, 1913, p. 11.

2. Hinduism and Buddhism, III, p. 80. n.

Ram Khamhæng made of it an offering unto Phra Mahathen (*Mahāthera*), the Arch-priest, the scholar who studied the *Tripitaka* unto its end, the head of his order, and above every other teacher in his realm. He came here from Sithammarat. In the midst of that forest monastery is a temple-building that is large, lofty and exceeding fair. It has an eighteen-cubit image standing erect."[1]

The city of Sukhodaya was fully described. To the East of the city, there were temples where lived venerable teachers. Towards bed's foot (north),[2] there was a market, also a *prāsāt* and groves of coco-anut. Toward bed's head (south) the country prospered, if they were neglected, the country declined.

Justice was administered with proper discretion during the reign of Rām Khamhen. If there was any quarrel, the king would try to get at the truth and decide the case righteously for his subjects. Like the Indian king Asoka, the king could be approached by all his subjects. He laid it down that 'if folk aggrieved within town or city have controversies or matters that distress them within and cramp their hearts, which they would declare unto their lord and prince,—there is no difficulty.' In that case, his order was: "Go ring the bell which has been hung

1. Journal of Siam Society, 1909, p. 28.

2. It reminds us of the Indian custom of lying down with foot to the north and head to the South.

up." Prince Khun Ram Khamhæng, lord of the realm, could hear the call. When he had made investigation, he would sift the case for them according to right.[1]

From this royal inscription, we know something of the Siamese society. The nobles of Siam were called *Cāo* or *Khun* and the ordinary people—*Phrai* and *Khā*.

Towards the East, the kingdom of Sukhodaya extended to the banks of the Mekhong and beyond it to Chavā; to the West to Haṃsavatī or Pegu.[2]

The king bore a high-sounding title—*Pho Khun Ram Khamhen Cao Muraṅ Śrī Sajanālaya Sukhodaya.* The king was often called *Khun Nāi* (meaning Prince and master) of the Mā, Kāo, Lao and Thai races. He gave to his father the title of *Pho Khun*: *Pho* meaning father, and *Khun*—one who nourishes.

The King Ram Khamen was the ideal king of Siam. He enjoyed a long and prosperous reign. He 'sought to be ruler and lord unto all the Thai, sought to be preceptor and instructor to teach all the Thai to know true virtue and righteousness. Among men that lived in the realm of the Thai, for knowledge and insight, for bravery and daring, for energy and force, there could not be found a man to equal him—able to subdue hosts of enemies with cities wide and elephants many.'

1. J. S. S., VI, I, p. 26.
2. Hinduism and Buddhism, III, p. 80.

The inscription of this great king is dated 1214 of the era, which has been identified with the Great Era, *Maha Sakkarat* beginning in A. D. 79. So the date corresponds to A. D. 1293.

IV—HṚDAYA JAYA JEṬṬHA

(1354 A. D.)

After the death of Rām Khaṃhen, Hṛdaya Jaya Jeṭṭha came to the throne of Sukhodaya. We cannot say with certainty how he was related with his predecessor, perhaps, he was his son or brother.

From the Siamese record *Vajirananarai*, we know that he had a son named Śrī Dharmarāja, who was made *Phraḥ Mahā Uparāja* (the great Viceroy) at Śrī Sajanālaya. In M. S. 1269, the king became dangerously ill and died. The Prince came with an army, defeated the enemies and ascended the throne of his dead father at Sukhodaya in M. S. 1276 = A. D. 1355. The Brahmans and *mantrins* consecrated him and he was named *Phrah Bāt Somdet Phrah Cāo Kamraten an Śrī Sūryavaṃśa Rāma mahā Dharmikarājādhirāja.*

V—ŚRĪ SŪRYAVAṂŚA RĀMA

(A. D. 1355)

This new king, who came to the throne in A. D. 1355, was known as Hṛdaya Rāja = Śrī Dharma Rāja = Śrī Dharmikarājādhirāja = Śrī Tribhava Dharaṇi Surijati mahā Dharmikarājādhirāja.

The king was said to have a heart as vast as the ocean and extreme compassion for the *Satvas* (beings). He used to preach the law to those of his subjects, who were pious and willing to listen him.

We know this from a panegeryic inscription of this king, which has come down to us. It is in Khmere script. It was discovered by the king Mahā Mongkut in 1834 in Vāt Jai of Sukhodaya. In 1884, it was brought to public notice and printed in *Excursions et Reconnaissances* by M. Pavie. It was not until M. Aymonier came to the field that it could be found out that the inscription was in the Khemer language and not in Siamese.[1] M. Fournereau also gave a translation and transcription of this inscription in his *Le Siam Ancien.*[2] In 1917 M. G. Coedés, Professor à l'ecole francaise d'extreme-orient, treated of this Khemer inscription in his paper on *Documents sur la Dynastie de Sukhodaya.*[3]

We learn from this inscription that in 1269 Śaka, his father the king Bra: pād kaṁrateṅ aṅ hṛdaya-jaya-jeta fell ill. The king's son Bra: pād kaṁrateṅ aṅ *Dharmarāja* gathered an army at Sajjanālaya, where he was at that time. On the fifth day of the eighth month, the prince marched towards Sukhodaya. He attacked the revolted chiefs from all the sides at one

1. L'èpigraphie Kambodjienne, VIII, p. 253.

2. Vol. I, pp. 167--179.

3. B. F. F. E-O, XVII, No. 2, 1917.

and the same time and put them to death. He mounted the throne, where he replaced his father and governed the kingdom of Sukhodaya with sagacity and glory, thus following the glorious tradition of his illustrious family.

In 1276 Śaka (=A. D 1355) he received the royal consecration and took the title of Braḥ pād Kamraten an Śrī Sūryavaṃśa Rāma mahādharmarājādhirāja.

During his rule both Hinduism and Buddhism flourished in Siam, both Śramanas and Brahmans were respected. Still, he seems to be a devout Buddhist. He used to preach the law of Buddha to his subjects. Six months after his coronation, the king aspired to the state of Buddha. He tried to conduct the people on the way to *Nirvāṇa*, so that they might not suffer in the circle of transmigration. All his subjects, who came to Sukhodaya from all quarters, heard the predication of the king, observed the precepts of Buddha and accomplished all sorts of meritorious acts.

To mark his reign by a *chef-d'œuvre*, he commanded his *śilpins* (artists) to construct a *mahima prāsāda* (great palace) to be decorated with valuable ornaments.

The king himself was a great scholar. He knew the science of astronomy. He corrected the calender and fixed the first and eighth day of the month of *āshada (Sans. āshāḍha)*.

As a pious Buddhist, the king constructed many *Kuti Vihāras* (monasteries) and a *cetiya* (*stupa*) to enshrine the sacred relics. He also made a statue of Buddha from different metals.

In 1357 he made a sacred foundation for enshrining *Śrī ratnamahādhātu* at Nagar Jum, probably modern Khamphen Phet. He used to reside more often at Nagar Jum than at *Śrī Sajanālaya Sukhodaya*. (For the date of the inscription of Nagara Jum, see M. L. Finot's article—*Les dates de l'inscription de Nagar Jum*[1]).

Not satisfied with the erection of the statue of Buddha, the king ordered his *śilpins* (artists) to make one statue of *Paramesvara* and another of Viṣṇu and consecrated them on the eleventh day of *pūrvāṣāḍha* in the *devālaya* (temple) of *mahākṣetra*. The Brahmins and ascetics (*tapasvi*) rendered perpetual worship (*pūjā nitya*) to them.

Thus we find that toleration was the watch word of this king. He paid his loyal homage to Buddha as well as to Śiva and Viṣṇu. He was also learned in the *śāstras* of both the Hindus and Buddhists. He had studied *traya pitaka* (the three Pitakas) including Vinaya and Abhidharma. He knew the methods of traditional masters (*lokācāryyakṛtyā*). The king was well-versed in Vedas, *śāstras*, *āgamas*, dharmanāya and *jyotiśāstra* (astronomy). Though he knew all

1. B. E. F. E-O, XVI, No. 3, 1916.

the branches of art, astronomy was his special subject. He set right the Śaka era with its *varṣa* (year), *māsa* (month) also *sūryagrāsa* and *candragrāsa* (eclipse of the Sun and the moon).

When this king had reigned for 22 years at Śrī Sajjanālaya-Sukhodaya, in 1283 Śaka (= A. D. 1362), he deputed a *rājapaṇḍita* (royal Pandit) to invite a Mahāsāmi Saṅgharāja, who was a *kṣīṇāsrava*, a Śilācārya (religious preceptor) and who was proficient in *Piṭaka traya*, residing in the island of Laṅkā (Ceylon). He persuaded him to come to Siam.

When the king heard that the Saṅgharāja was approaching *nagara* (city) of Canna (modern Phitsanulok = Viṣṇuloka), he began to make preparations for his reception. He ordered the *śilpins* (artists) to build *kuṭiṣ* and *vihāras* for the monks in the western part of the city of Sukhodaya. The *mahāthera* and the *bhikṣu saṅgha* (the assembly of the bhikṣus or monks) began to march towards the capital of Siam in company with the court Pandita. The king made arrangements to receive the holyman and his party. He asked his *amaccas*, his *mantris* (ministers) and the *rājakulas* (the members of the royal family) to go and receive the great monk and render homage to him. They went and received the royal guests with flowers and other offerings at Cannapura. They halted also at Xiengtong, Candia, Bāng and Vār and finally came to Sukhodaya.

After receiving the Mahāthera with great pomp, the king asked the Mahāsāmi Saṅgharāja to enter the *vihāra*, (monastery) prepared for him, during the rainy (*varṣā*) season. In honour of the monk, the king made various religious endowments. He made a statue of Lord Buddha on the model of the statue of Buddha which was in the middle of the city, to the East of the Great Relic. The king also distributed ten *livres* of gold and silver, ten sorts of precious objects, *civaras* and many other things.

After the rains (*varṣā*), in the month of *Kāttika*, the king Śrī Sūryavaṃśa Rāma mahādharmarājādhirāja resolved to observe the precepts of *kṣamā* (forgiveness), *dāna* (gifts) and *Śīla* in the presence of a statue of gold erected in the royal palace. The king then invited the Mahāsāmi Saṅgharāja, also *theras*, *anutheras* and the entire assembly of *bhikṣus* (monks) to the *hema prāsāda rāja mandira* (royal palace).

The king sat bowing down before the golden image (*suvarṇa pratimā*) with hands joined in *añjali* and said—"As *phala punya*, I thus enter into the religion of our Lord Buddha. I do not either desire *cakravartisampatti* or *Indrasampatti* or *Brahmasampatti*. I want only to be a Buddha to aid the beings in traversing the three sorts of existence (namely, *kāmabhava* = sensual existence, *rūpabhava* = corporal existence, and *arupabhava* = incorporal existence)."

Thus the king took his vow and sought refuge to Buddha, *Dharma* and *Saṅgha*. This is the account of his taking *pabbajjā*.

There is a Pāli inscription relating to this king, which is known as the Vajirāñāṇa Library Stele. The Pāli *gāthās* of Mahāsāmi Saṅgharāja give us the same information as the previous Khmer inscription. It tells us how the king Liddeya (or Līdayya) Dhammarāja took vow and entered the monastery of *ambavana*, 1905 years after the *parinirvāṇa* of Lord Buddha.

After taking *pabbajjā*, the king continued to perform miracles. His absence from the royal throne caused troubles in the kingdom, and, therefore, a deputation of his subjects waited upon him to request him to return to his former duties of the king. While the monks begged the king to stay in the monastery as their preceptor, his subjects pleaded him to return to his old life. The matter, subsequently, was referred to the Mahāsāmi Saṅgharāja, the spiritual guide of the king, for decision. The Saṅgharāja decided in favour of the subjects. At his advice, the king took up again his secular duties and set to putting things aright in his kingdom by defeating the people of Luang Prabang.

From another inscription of the same king we learn that in Śaka 1279 (=A. D. 1358), a cutting of the Bodhi tree, 'under which Śrī mahābodhi sought refuge, our master Buddha, when after having been humiliated by the army of Māradhirāja by the grace of meditation attained omniscience and to the state of Buddha,'—was brought from the island of Ceylon to Siam. It should be mentioned that it was in the reign of Asoka, the great that his daughter Saṅgha-

mitra took a branch of the Bodhi tree from Buddha Gaya to the island of Ceylon, where it was planted in Anuradhapura. From Ceylon now a branch of the Bodhi tree was taken to Siam. It is true also in the case of Buddhism. Ceylon received the law of Buddha from India, and Ceylon helped greatly in the propagation of Buddhism in Siam.

With the sacred relic (perhaps bought from Patna), the king made a *stūpa* to enshrine the sacred cutting of the Bodhi-tree. Besides the mention of this holy ceremony, we have in this inscription a series of prophecies on the progressive steps which would lead to the extinction of Buddhism and incidentally speaks of the *dharma Jātakas* and the traits of *abhidharma*, *paṭṭhāna* and *yamaka*. It may be mentioned, *en passant*, that many incidents of *Jātakas* have been found sculptured in Sukhodaya belonging to this period, as we find in the Bharhut gates in India and Borobudur temple in Java. The writer of the inscription also predicts that men in this age would not have more than ninety-nine years of existence.

This *Thaïe* inscription of the king Śrī Sūrya vaṃśa Rāma mahā Dharma Rājādhirāja, is now preserved in the Bangkok Museum. The character of this inscription is the same as that of the inscription of the king Rāma Koṁhëng. The translation and transcription of this inscription are given in *Exploration en Indo Chine* of M. Pavie and also in *Le Siam Ancien* of M. Fournereau (Vol. II, p. 10).

From this inscription, we get the following chronological list of the kings of Sukhodaya:—

(1) Śrī Indrāditya
(2) Bān
(3) Rāma Komheng
(4) Phrayā Sua Thaï
(5) Phrayā Ridaya (Hṛdaya) Rāja
(6) Śrī Suryavaṃśa Rāma mahādharmikarājādhirāja.[1]

It should be mentioned here that during the reign of Hṛdaya Rāja, the Thaïs invaded the basin of Menam and founded Ayuthia, the future capital of the Southern Siam.

The last inscription relating to this dynasty is another Thaï inscription, published in *Le Siam Ancien.*[2] Unfortunately this inscription is mutilated to a great extent, yet we can form an idea as to how the king made new foundations with precious relics, how a monk named *Śrī Sradhā rāja cūlāmūṇi* of the very illustrious island of Ceylon came to Siam at this time. Among the relics (*mahādhātu*) consecrated we find the famous *Bodhi* tree, a great statue of Buddha and other smaller statues of Buddha. Perhaps these relics were brought down from the city of Pātaliputra.[3] A Buddhist monastery (*vihāra*) was also constructed at the same time.

1. Fournereau—Le Siam Ancien, Vol. II, p. 11.
2. Ibid, p. 35.
3. Ibid p. 40.

The most noteworthy fact of this period is the discovery of 51 Thaï inscriptions with the equal number of Jātaka representation in Siamese sculpture. Though these inscriptions are not dated, they are similar to the old Sukhodaya type and to last mentioned inscription. We can, therefore, place these sculptures to the same epoch, namely, the Śaka year 1279 = A. D. 1357, during the reign of Śrī Sūrya Vaṃśa Rāma mahā Dharmarājādhirāja, who seems to be the last of the famous kings of Sukhodaya, which was soon after eclipsed by the kingdom of Ayuthia. Here we get the following *Jātaka* or Buddhist Birth stories represented:—

1.	Seri Vānija—	Jātaka	No. 3,	(Estampage,	No.	13)
2.	Cullakaseṭṭhi—	„	„ 4,	(„	„	14)
3.	Taṇḍulanāḷi —	„	„ 5,	(„	„	15)
4.	Devadhamma—	„	„ 6,	(„	„	16)
5.	Kaṭṭahāri —	„	„ 7,	(„	„	17)
6.	Makhādeva —	„	„ 9,	(„	„	19)
7.	Nigrodhamiga—	„	„ 12,	(„	„	22)
8.	Kaṇḍina —	„	„ 13,	(„	„	23)
9.	Sukhavihāri —	„	„ 10,	(„	„	27)
10.	Tittha —	„	„ 25,	(„	„	28)
11.	Lakkhaṇa —	„	„ 11,	(„	„	29)
12.	Vātamiga —	„	„ 14,	(„	„	31)
13.	Kharādiya —	„	„ 15,	(„	„	32)
14.	Tipalloka —	„	„ 16,	(„	„	33)
15.	Māḷuta —	„	„ 17,	(„	„	34)
16.	Matakabhatta—	„	„ 18,	(„	„	35)

17.	Āyācitabhatta—	J. No.	19,	(Estampage,	No. 36)
18.	Nalapāna —	„	„ 20,	(„	„ 37)
19.	Kurungamiga—	„	„ 21,	(„	„ 38)
20.	Kukura —	„	„ 22,	(„	„ 39)
21.	Bhojājānīya —	„	„ 23,	(„	„ 40)
22.	Gajājanīya —	„	„ 24,	(„	„ 41)
23.	Vaṭṭaka —	„	„ 35,	(„	„ 48)
24.	Sakuṇa —	„	„ 36,	(„	„ 49)
25.	Tittira —	„	„ 37,	(„	„ 50)
26.	Baka	„	„ 38,	(„	„ 51)
27.	Nacca	„	„ 32,	(„	„ 52)
28.	Kapota —	„	„ 42,	(„	„ 54)
29.	Veḷuka —	„	„ 43,	(„	„ 55)
30.	Makasa —	„	„ 44,	(„	„ 56)
31.	Rohinī —	„	„ 45,	(„	„ 57)
32.	Ārāmadusaka—	„	„ 46,	(„	„ 58)
33.	Varuṇi —	„	„ 47,	(„	„ 59)
34.	Vedabbha —	„	„ 48,	(„	„ 60)
35.	Nakkhatta —	„	„ 49,	(„	„ 61)
36.	Dummedha —	„	„ 50,	(„	„ 62)
37.	Mahāsılava —	„	„ 51,	(„	„ 63)
38.	Cūḷajanaka —	„	„ 52,	(„	„ 64)
39.	Puṇṇapāti —	„	„ 53,	(„	„ 65)
40.	Phala —	„	„ 54,	(„	„ 66)
41.	Pañcāvudha —	„	„ 55,	(„	„ 67)
42.	Kañcanakkhandhā–	„	„ 56,	(„	„ 56)
43.	Tayodhamma—	„	„ 58,	(„	„ 69)
44.	Bherivāda —	„	„ 59,	(„	„ 71)
45.	Saṁkhadhamana	„	„ 60,	(„	„ 77)

46.	Asālāmanta	— J. No. 61,	(Estampage,	No. 78)
47.	Nanda	— „ „ 39,	(„	„ 80)
48.	Khadirangāra	— „ „ 40,	(„	„ 81)
49.	Kālakanni	— „ „ 83,	(„	„ 82)
50.	Atthassadvāra	— „ „ 84,	(„	„ 84)
51.	? Jātaka	?	(„	„ 86)

These fifty-one representations of the Jātaka stories in the far-off kingdom of Siam offer interesting study. The earliest representation of the Jātaka stories we find in India on the pillars of Bharhut, where the names of the Jātakas are also inscribed in Aśokan character. With the introduction of Buddhism in Burma, Java and Siam, these stories became popular in those countries, and we find their representations done beautifully in all these kingdoms.

With the foundation of the kingdom of Sukhodaya, Siam became independent and continued to have separate political existence. Indian culture had already penetrated into Camboja, from which Siam received Indian culture and civilisation. The family which established the first royal dynasty had long been Indianised and trace their descent from the famous *Sūrya-Vaṃsa*, from which the epic hero Ramachandra descended. Buddhism was patronised by the new kings, who invited Mahāsāmi Saṅghamahārāja from the island of Ceylon to propagate the faith of Lord Buddha in Siam.

CHAPTER V.

The Kingdom of Ayuthia.

The glory of the old kingdom of Sukhodaya was soon eclipsed by the new kingdom of Ayuthia, which had been established in A. D. 1350. The influence and power of Sukhodaya continued some time after A. D. 1361, when Ayuthia became the centre of Siam, both from the cultural as well as from the political point of view. A new royal dynasty was established in Ayuthia. It continued to exert its supremacy over Siam until the political centre was transferred to the city of Bangkok.

We are fortunate in getting a Pāli record of the kingdom of Ayuthia (*Ayodhyā*). It is the oldest recension, according to M. George Coedés, of the Annals of Ayuthia.[1] It was written in 1680 at the request of Phra: Narai. In 1907 the Ms. of the Annals was found out and published by the Siamese Prince Damrong from Bangkok, in the same year. The Ms. has now been preserved in the Vajirañāṇa Library. This Pāli history of Ayuthia has been translated into English by Dr. Frankfurter in the pages of the Journal of the Siam Society under the title—*Events in Ayuddhya from Chola-Sakaraj 686-966.*[2] This Pāli history has been described as a *Sangkheb* = *Saṅkhepa* = *Saṅkshepa*

1. B. E. F. E-O, 1914.
2. J. S. S., VI, 3, 1909.

(concise) type of the Annals, being an enumeration of the historical facts regarding this new kingdom since the foundation of the capital at Ayuddhya up to A. D. 1604.

Besides this Pāli annals, there is another history of Ayuthia, namely, *Phongsávadan Krung Kao*, of which two versions have come down to us. The first version was translated by Taylor Jones in 1836–38 in the *Chinese Repository* (V, VI, VII). The other one was compiled in 1840 during the reign of Phra: Nang Klao by the Prince Paramanuxit Xinnorot and printed by Bradley at Bangkok in 1865. This work served as the basis of the history of several writers like Pallegoix (Description du royanme *Thaï*), Bowring (*Siam*) and Smith (*History of Siam, Bangkok*, 1880–1882). Unlike the Pāli recension these are of *phitsadan* or *vistāra* type.

The Pāli history is known as *Saṅgītivaṃsa*, of which another recension was completed in A. D. 1789. It differs from the earlier recension of 1680. In B. E. F. E-O (1914) M. G. Cœdes gives a part translation of the Annals relating to the history of Ayuthia. The *Saṅgītivaṃsa* or *Saṅgītiyavaṃsa* was composed in the year of Buddha 2332 in the month of *Citta* (= 27 March–10 April 1789) by a monk named Vimaladhamma. In the introduction, he says :—

Visuddhivaṅsaṃ pavarañ ca Buddhaṃ
Visesakhemaṃ *Vimalañ* ca *Dhammaṃ*

Visuddhisilam abhivandiya Samgham
Karomi Saṅgītivavaṅsanāmam.

From the above śloka, M. G. Cœdes concludes that the name of the writer was Vimaladhamma. The work is, as the name indicates, a history of *Saṅgītis* or Buddhist councils. The author enumerates six such councils, five in Ceylon and the last one at Bangkok in A. D. 1788.

The book is divided into *paricchedas* or chapters of which the first deals with *Jambudipasaṅgītiniddesa.* It begins with the prediction of Dipaṅkara, of the birth and youth of the Bodhisatta and quotes the text of the well-known *Dhammapadaṭṭhakathā.* After quoting some stanzas on the *Sambodhi* and *Parinibāna*, the writer Vimaladhamma states the tradition about the first *Sangīti* or Council. After quoting some stanzas from *Mahāvamsa* and *Saddhammasaṅgha*, he gives the history of the second council in India. The account of the conversion of Asoka, the third council at Pataliputra, the mission of Mahinda to Ceylon —were inspired by *Samantapāsādikā*, *Saddhammasaṅgha*, *Mahāvaṃsa* and *Dīpavaṃsa.* The second *pariccheda* is known as *Laṅkādīpacatuthavārasāṅgahaniddesa* containing the account of the fourth Council in Ceylon and record of Buddhism in Ceylon. It gives a genealogy of the king Asoka and the first kings of Ceylon.

The four following chapters reproduce the last two sections of *Jinakālamālī.* The seventh *pariccheda*

is called *Anukkamachatiṃsarājaniddesa* or the history of thirty-six kings of Ayuthia. This is the really important portion of the Annals of Ayuthia for our purpose. The eighth *pariccheda-Navamadhamma-saṅgahaniddesa* gives an account of the ninth council held at Bangkok in A. D. 1788. The last chapter is miscellaneous in character.[1] This Pāli Annal is very valuable for our purpose because we get here the political history of Ayuthia as well as the history of the Buddhist church in Siam.

I—RĀMĀDHIPATI SUVAṆṆADOLA

(A. D. 1350-1369)

During the reign of Śrī Sūryavaṃsa Rāma Mahādharma rājādhirāja of Sukhodaya, the kingdom of Ayuthia was founded and began to rise in eminence with such rapidity that it soon surpassed the kingdom of Sukhodaya in power and glory. The history of Siam from A. D. 1350 to 1604 is nothing but the history of the kingdom of Ayuthia. Soon after the death of the king Rāma of Sukhodaya, the new kingdom of Ayuthia rose into power and usurped the place of Sukhodaya. The first king of Ayuthia was Rāmādhipati Suvaṇṇadola. In the year of 1892 of the Era of Lord Buddha (= A. D. 1350), when he was of 37 years, he came to the throne of Ayuthia. The last part of his name *Suvaṇṇadola* is exactly the equivalent of *Ū Thong*, the surname of the founder of the

1. See Coedés—B. E. F. E-O, 1914.

kingdom of Ayuthia. *Rāmādhipati* is his sacred name. He established many cities, palaces, monasteries, rooms of *uposatha* and *cetiya*. He reigned for 19 years till A. D. 1369.

II—RĀMESSURA

(A. D 1369-1370)

The king Rāmādhipati was succeeded by his son Rāmessura. He came to power when he was 30 years old. According to our Pāli Annals, he reigned for only one year, but according to all other versions *Rāmesuèn* reigned only for one year.

It is significant to note that though these kings of Ayuthia belonged to the Thaï stock, yet they had been Hinduised like their predecessors. The Indian culture and civilisation began to influence the royal family as before.

III—PARAMARĀJĀDHIRĀJA

(A. D. 1370-1388)

The next king, according to the Siamese text, was *Paramarājādhirāja* (Borommaraxathirat), but according to our Pāli Annals his name was *Banu-Mahānāyaka*, the maternal uncle of the second king Rāmessura. He is said to have usurped the royal throne. According to the Siamese text, he bore the title of *Khun Luang Phongua*. Bradley calls him the brother of the wife of Chāo u Thong, the first king. He was, therefore, the maternal uncle of the second

king as said in the Pāli text. He reigned for 13 or 18 years, may be for 18 years as suggested by the Pāli Annals.

There is an inscription bearing the date 750 of the small Siamese Era, equivalent to A. D. 1388. It is a Thaï inscription, first published in *Excursions et reconnaissances* (*Saigon* 1886) of R. P. Schmitt and afterwards in M. Fournereau's *Le Siam Ancien*.[1]

We learn from the inscription that in 750 of the Small Era of the Siamese, at the death of the monk *Padumuttara mahā thera*, the monks followed *Taṇhaṅkara mahā thera.* The place of Taṇhaṅkara mahā thera was successively taken by *Vessabhū mahā thera, Mantrisaviññaṅaka mahā thera, Sariputta mahā āriya thera, Brāhma-kassapa mahā thera.* This shows that the Buddhist church was in a flourishing condition in Siam. The Buddhist church was presided over by a celebrated *mahā thera*, whom all other monks followed without any grudge or murmur.

At the time of the retirement of the king Mahā Dharmarājādhirāja, the queen mother Śrī Dharmarāja-mātā, escorted by Nāy-svar-prajjā, Pādharma-trai-lokapāl-rājamatya-sai, Khun-sugandharasa-rājamantri, Nāy-beni-bimñy-rāja-sās went to the village Pagoda under the direction of Saṅgharāja-ñāṇa-ruci mahā thera, Trai-pitaka mahā thera, Buddhavaṁsa thera, Mahā-āriyā-sri thera, Pāñāṇa-gandhita, Pā-svar-deba, Pā-rāhu, and Pā-ñāna-vilāsa.

1. Vol. I, pp. 278-281.

From the names given above we know that even at this time, some names of the Siamese royal officers had been Indianised. Thus we get the names *Rāja-matya-sai* meaning *Rājāmātya* = royal minister. Also we have *Rājamantri* meaning royal minister. It should, however, be remembered that officers known as *amātya* were differentiated from the *mantrins.* The large number of the names of monks also shows the popularity of Buddhism in Siam. There was a proper organisation of the Buddhist church with *Saṅgharāja* as its head. The whole of the Pāli literature used to be studied by the monks. Those monks who could finish the whole of the three *Piṭakas,* took the title of *Traipiṭaka.*

During the ceremony of retiring to the forest, the following monks were present: (1) Sumaṅgala mahāthera, (2) Khema-maṅgala mahāthera, (3) Dharmaghosa mahāthera, (4) Ñaṇa-gambhira mahāthera, (5) Samaṇa-deba mahāthera, (6) Buddhavaṃsa mahāthera, (7) Suriyā mahāthera, (8) Rāmarasī mahāthera, (9) Dharmasenāpati mahāthera, (10) Phra: ñādhika mahāthera, (11) Subaṇṇa-syāma mahāthera, (12) Ñāṇa-vid mahāthera, (13) Ānanda mahāthera, (14) Arggañāṇa mahāthera and (15) Dharmakitti thera.

In 768 Śaka rāja year (= A. D. 1406) after the ceremony of petitions offered to the king Mahā Dharmārājadhirāja, in the Vihār-sima at the time of the *uposath* festival, the monks conferred the supreme

authority of the *Saṅgha* to *Phra: parama guru Tiloka-tilaka-siratana-sīlagandha-vanāvāsī-dharmakitti-saṅgkarāja-mahāsvāmi-chao.* It will be seen how a long high-sounding title was given to the head of the Buddhist Church in Siam. As before he had the titles of *Saṅgha rāja* and *mahāsvāmi.* But a significant title has now been added, namely, *Parama guru* (the great spiritual preceptor). It may be due to the influence of Tantrikism, in which *guru* plays an important role.

After the death of this *Parama guru*, the monks with the advice of the king Dharmarājādhirāja and the queen mother and monks in general, gave the supreme authority to the monk *Phra: ratanamaṅgala-vilāsa mahāthera.*

At the death of this monk, they made another *bhikṣu* their chief. The name of this *bhikṣu* is not given in the inscription.[1]

IV—SUVAṆṆACANDA
(1388 A. D.)

After the death of the king Paramarājādhirāja, his young son Suvaṇṇacanda came to the throne. He is known in the Siamese Text as *Thong Lan* and *Thong Chān* in the Mongkut Text. Unfortunately, he reigned only for 7 days, after which Rāmessura usurped the royal power again and reigned for six years (A. D. 1388-1394).

1. Le Siam Ancien, I, p. 209.

V—RĀMARAJA

(A. D. 1394-97)

After Rāmessura, his son came to power. He was also known as Rāmarājādhirāja and Phrarj Chao. He reigned only for three years, or according to some fourteen years.

We have a Thaï inscription of the king Śrī Dharmāsokarāja, belonging to the fourteenth century. It falls to the period when Sukhodaya was annexed to the Empire of Ayuthia. In M. Fournereau's *Le Siam Ancien* we get the transcription and translation of this inscription as given by R. P. Schmitt.[1]

It is a Buddhistic inscription. It tells the story how a building (perhaps a monastery) was erected for the service (*pujā*) of Lord Buddha, whose image had been made of bronze. Along with this a *caitya* was also constructed, where a coloured lamp with ten other lamps was placed. Various vessels, vases and other objects were offered to the monks for their use. A library, perhaps, was also provided for the use of the monks. Many ladies made various offerings to the monks. The king Phrayā Śrī Dhamāsokarāja in his devotion offered to lord Buddha all the village situated on the East till the end of the world. The king also offered his sister Yot to the service of Lord Buddha. Thus he was working in honour of Buddha and Dharma in order to gain *svarga-nibbān*. The

1. Le Siam Ancien, I, p. 209.

king thus concludes: 'As for me, I desire to attain *bodhisambhāra*. If this *bodhisambhāra* is refused to me, I want to be born in my future incarnations, in a state of wisdom and perfection, free from all maladies. All the merit I have acquired, I give in part to my *guru-upajjhāya*, to my parents, to my brother, to the princes and to all beings so that they may enjoy the consequences of meritorious acts, which I have gained in the devotion to the cult of Buddha.'[1]

This inscription also testifies to the popularity of Buddhism in Siam. Like other *Bodhisattvas*, this king wants to see the happiness of all beings, and himself desires to attain to *bodhisambhāva*.

VI—NAGARAINDA

(A. D. 1397-1417)

The maternal uncle of the last king, Nagarainda by name, was the chief of the city of *Suvaṇṇabhumi* (= *Suvaṇṇapuri* = Muăng Suphān). After the death of Rāmarāja, he usurped the royal throne and reigned for twenty years. He is said to have done many good works.

VII—PARAMARĀJĀDHIRĀJA

(A. D. 1417—1437)

After the death of the king Nagarainda, his third son Chao Sam came to the throne with the title of *Paramarājādhirāja* and reigned for twenty years.

1. Le Siam Ancien, I, p. 214.

We have a curious and interesting inscription belonging to this period, namely, that of Buddhapāda of Sukhodaya. It is preserved in a *kuṭi* of Vāt Varṅna at Bangkok. It was first discovered in 1834.[1]

This inscription in Pāli bears the date 1426 or 1427 A. D. This *Buddhapāda* is interesting from the historical and artistic point of view. M. A. Barth divides the inscription into two parts: (i) the history of the monument in prose and (ii) four anuṣṭubh ślokas and formulas of benediction for all men and for the religion of Buddha.

This Buddhapāda may be grouped in the category of other Buddhapādas of Northern India and of Indo-China. Its prototype is the Śrīpāda of Adam's Peak in Ceylon. From the inscription we learn that the Mahāthera Sri Medhankara engraved on the stone of Sukhodayapura all the symbols of *ratnapādacetiya* as manifested by Lord Buddha on the Samantakuṭa (Adam's Peak).

In some respects, the Buddhapāda of Sukhodaya is superior to other pādas of Lord Buddha. While the *ratnapāda* of Ceylon is simple and has no artistic decoration, that of Sukhodaya surpasses all in its artistic excellence. It stands by itself as a work of art. From the representation of the *pāda* as given in Fournereau (I, p. 242, pl. LXVIII) we see that in the centre the *pādas* of Buddha are engraved and

1. Le Siam Ancien, pp. 242-248.

on them are two *cakras*, each containing six circles. Inside those circles are distributed 108 signs thus :—

1st circle	...	... 32 signs
2nd ,,	...	... 24 ,,
3rd ,,	...	... 16 ,,
4th ,,	...	... 16 ,,
5th ,,	...	... 12 ,,
6th ,,	...	... 8 ,,
	TOTAL	... 108 signs.

According to M. A. Barth, these signs are a sort of symbolic resumé of the past, present and future universe, figured on the feet of Buddha to mark his universal royalty.

Below the *pādas* are represented a large number of *theras* (monks) forming a procession. These *theras* are standing with their hands folded and heads inclined as if paying homage to the *Buddhapāda*. It is happy to note that the names of these disciples of Buddha are given there in Pāli. We are grateful to R. P. Schmit for transcribing the names of the disciples, which are given below :—

1. Phra : Labbha thera
2. ,, Labuṇhābhabammahinda thera
3. ,, Ehi vāri paraveka thera
4. ,, Vajjita thera
5. ,, Hemmaka thera
6. ,, Athabbanaveda thera
7. ,, Puṇṇaka thera

8. Phra: Vanthitta phra: thera
9. " Mahānāma thera
10. " Raseka thera
11. " Ekādassa thera
12. " Bhavabhīva thera
13. " Ananda Kasyapa thera
14. " Yaso phra: thera
15. " Vatthuka thera
16. " Posavaka thera
17. " Tissa metraya thera
18. " Mahā Suṇṇa thera
19. " Dhota phra: thera
20. " Uruvela Kasyapa thera
21. " Puppha vara thera
22. " Saṅghāreva phra: thera
23. " Hema phra: thera
24. " Bahima thera
25. " Khuramba thera
26. " Soṇṇa buddha bhadva thera
27. " Vimala thera
28. " Buddhāṇa thera
29. " Vasali thera
30. " Uṭṭhaya thera
31. " Sajjita thera
32. " Paṇkhya thera
33. " Vallabha thera
34. " Ḍasa magga puta thera
35. " Vaḍḍhi phra: thera
36. " 'Soṇṇa buddhiya thera

37. Phra : Therātthasaka thera
38. „ Upbhaṇa thera
39. „ Mahājita thera
40. „ Masa thera
41. „ Datthiya thera
42. „ Bāhiya thāru chiraya thera
43. „ Jotsavala thera
44. „ Soṇṇa buddhi ḍattha thera
45. „ Soṇṇa bodhi visa thera
46. „ Sabbhaya thera
47. „ Upathera thera
48. „ Bhasajita thera
49. „ Bhabba thera
50. „ Jakaruṇṇa thera
51. „ Narada lavabhama thera
52. „ Mantranya theraka thera
53. „ Mahā bhattha para thera
54. „ Nanda thera
55. „ Pamsu phra : thera
56. „ Dodaya thera
57. „ Jarubhaṇṇa thera
58. „ Khuddasira thera
59. „ Kumāra Kasyappa thera
60. „ Bhaddam bhāva gotama puta thera
61. „ Uruvela vassā thera
62. „ Bhāsaka thera
63. „ Mahā Kasyapa thera
64. „ Vara Buddha thera
65. „ Upāsi thera

66. Phra : Paṇḍoravaka devaya thera
67. .. ..
68. Phra : Mettagū... .....
69. " Thūpa soṇa andhaka pura thera
70. " Vammala thera
71. " Soṇa bho vassa thera
72. " Subāhu thera
73. " Puṇṇa labbha thera
74. " Gambhira thera
75. " Vaṇṇa Koṇḍañña thera
76. " Nanda Savaka thera
77. " Sāriputta thera
78. " Puṇṇalabbhana puta thera
79. " Anurādhā thera
80. " Mahā moggalāna thera.[1]

M. A. Barth thinks that this list of eighty *theras* was probably that of eighty disciples of Buddha and that they were mostly contemporary of Buddha. Nowhere, however, a complete list of Buddha's disciples is to be found. Many names of this list are familiar to us, but some are quite strange.

From this Pāli inscription of the Buddhapāda of Sukhodaya that on the year 1970 after the *parinibbana* of the master Śrī-Sakyamuni Gotama, when Śrī Sumedhaṃkara was *sangha-rāja*, the son of the supreme king of the law (*mahādhammādhirāja-r* who by his prosperity, his knowledge, his high

1. Le Siam Ancien, pp. 245-247.

ties became the supreme protector of *Srī-Suriya-vamsa*, brought to Sukhodaya a large piece of stone and had the sacred monument of the precious *pāda* as manifested on the Samantakūta in the island of Lankā (Ceylon), engraved in conformity with the measurement of the *pāda* of Ceylon. These *pādas* of Sukhodaya were engraved by Medhamkara, the chief of *Samaṇas* (*Śramaṇas* = monks) on the express favour of the king of the Law for the prosperity of *Dhamma*.[1]

VIII—PARAMATILOKANĀTHA

(A. D. 1437–1457)

After the death of the king Paramarājādhirāja, his son *Paramatilokanātha* came to the throne. Possessing great merit, he did many good works. He reigned for twenty years. Abdicating his royalty in favour of his son Indarāja, he entered religion.

IX—INDARĀJA

(A. D. 1457)

On the abdication of his father, Indarāja ascended the throne. He had a long and happy reign extending over thirty-seven years.

X—RĀMĀDHIPATI

The king Indarāja was succeeded by his son *Rāmādhipati*, who also was blessed with a long reign

1. Le Siam Ancien, I, pp. 249–254.

of thirty-eight years. He practised, virtue and liberality.

The period from Nagara-Inda to Rāmādhipati is a complicated one. Annals do not agree in tracing the genealogical relation.

With this king end the account of the first ten kings of Ayuthia.

For this period, we have a few inscriptions. One of them is a Thaï inscription of Sudhāmanagarī or Luang-Phrabang, bearing the date 1431 Śaka = A. D. 1509. It begins with *Subham astu.*

We learn from the inscription that is 1431 Śaka, the chief Phan-Devarakṣā with Phan-Sūriyā-māśa and their wives made offerings of garlands to the great pagoda of *Susarita-sīlasita-sradhābala* and the mahā thera Rāhuladeva registered five great villages for making a park for the pagoda.

In Śaka 1434 (= A. D. 1512) they asked their wives to procure objects of decoration. A deputation waited upon the monk Phra: ....sarvajña to request him to quit his forest hermitage and live in the *Vihāra bāti.*

This act of merit was accomplished in Śaka 1437 (= A. D. 1515).

In Śaka 1440 (= A. D. 1518) the chiefs invited all the monks and asked the chief of the Saṅgha of Sudhāmanagarī, *Saṅgha-parināyaka-sa: dharma-*

tilaka-parama-vedhāsāmīsa-pavitra-sucarita-cita to declare the *uposatha Dharma-sarga-budha.* They also established a *vihāra* (monastery) known as *Vihāra Śrī-phala.*[1]

There is a curious inscription, which, according to Sir Charles Elliot, asserts the identity of Buddhism and Brahmanism.[2] It was engraved on the pedestal of an image of Śiva, found at Sukhodaya and dated 1432 Śaka (= A. D. 1510).

The inscription says that in 1432 Śaka, the lord *Phrayā Śrī Dharmasokarāja* errected a statue of the god Phra: Iśvara (Śiva) in the province of Kampheng-Phet. It appears strange that this image of Śiva might be meant to exalt the Buddhist religion and the Brahmanic religion. Śiva is a Hindu god, we donot understand how he could exalt Buddhism. We have heard of kings, who made donations to both Hindu and Buddhist temples, but of no king who could use a Brahmanic god to exalt Buddhism. Like a devout Buddhist, he also rebuilt the places containing the *mahādhātu* (relics) as well as the monasteries. The era used in this inscription is *Śakarāt,* which has been explained as the era of the Śaka rājas.[3]

1. Le Siam Ancien, I, pp. 146–154.

2. Hinduism and Buddhism, III, p. 85.

3. Fournereau—Le Siam Ancien, I, pp. 186–188.

XI—SAMATICCA BUDDHAṄKURA

(A. D. 1529—1534)

In the year 2072 of Buddha Era (= A. D. 1529), the son of Rāmādhipati, Samaticca Buddhāṅkura ascended the throne of Ayuthia. He reigned for five years.

XII—VARA-RAṬṬHĀDHIRĀJA KUMĀRA

(A. D. 1534)

When the son of Buddhāṅkura was of 5 years age, Vara-Raṭṭhādhirāja Kumāra came to the throne. He ruled only for five months.

XIII-XIV—JAYARĀJĀSI AND HIS SON

(A. D. 1534)

Then the son of Rāmādhipati's sister, *Jayarājāsi* came to the throne (A. D. 1534) and ruled for thirteen years till A. D. 1547. He was succeeded by his son *Bayatta,* who is known in the Siamese text as *Phra: Jot Fa* or *Phra: Keo Fa.* He was only a boy of ten when he became king. He ruled for three years (?).

XV—VARA-DHIRARĀJA

(A. D. 1548)

In A. D. 1548, Vara-Dhirarāja (according to the Siamese Text *Phra: Thienrāt*), the son of the sister of Jayarājāsi sat on the throne of Ayuthia. He gave to Guṇa-Biréṇadeva the title of *mahādhammarāja* as

well as the Government of Phitsanulok (Vissanuloka).

It was during his reign that we have the Burmese invasion of Siam. We give below an accouut of the same from the Hmannan Yazawindawgyi, a history of Burma in Burmese compiled in the year 1191 of the Burmese Era (= A. D. 1829).

The first attack came from the king of Siam, who sent an army of 200 elephants, 1000 horses and 60,000 men to capture Tavoy, which fell on the approach of the Siamese army. When the king Mintara Shweti heard of it, he sent a large army which defeated the Siamese.

In 1548 A. D., the Burmese king made elaborate preparation to invade Siam with a view to take retaliation also with a view to further conquest. In the month of November, the Burmese army marched against Siam. The king of Siam, hearing of this invasion, rose equal to the occasion and gathered a large army to fight the enemy. For several months the king of Pegu (*Haṃsānagara*) invested the city of Ayuthia. The Siamese army attacked the invading army incessantly. The son and son-in-law of the Siamese king were, however, taken prisoner. Peace was made on condition of the release of the son and son in-law of the Siamese king and on the promise of paying of 30 war elephants, 300 ticals of silver and the customs revenue of Tenasserim by the Siamese

king, who also gave two white elephants richly adorned. This Burmese invasion in Siam lasted for five months.[1]

Though the king, Vara-Dhirarāja reigned for sixteen years, yet the loss of the white elephants troubled him much and he abdicated the throne in favour of his son in order to enter the orders.

XVI—MAHĀMAHINDA

In the Burmese history, the date of the first Burmese invasion of Siam is given as 1548, where as in the Pāli chronicle of Siam, it is 1563. The second Burmese invasion is dated 1563.

In 1563 the king of Pagu, heard that the Siamese king had acquired a few new white elephants. As the possession of the white elephant was thought to be the distinctive mark of a Buddhist king, the king of Pagu demanded one of the white elephants. To this demand, the king of Siam gave an evasive reply. The king of Pegu, therefore, sent a large army to punish the king of Siam. The Burmese army invested the city of Ayu'hia. After a long war, the king of Siam had to surrender. The king, his queen and his younger son were taken away as captives, and the Crown Prince Bra Mahein (Bramahin) was proclaimed and installed as king of Siam.[2] (A. D. 1564).

1. Burmese Invasions of Siam—Journal of the Siam Society V, 1908, I, pp. 1-12.

2 Ibid pp. 21-29.

In our Pāli chronicle, we read that the king of Pegu again invaded Siam, took the king Mahāmahinda prisoner and returned to his kingdom after having proclaimed Mahādhammarājāsi, the Governor of Phitsanulok, the king in the capital Ayuthia.

About the third invasion of Siam, we read in the Burmese history that in A. D. 1568 the captive king of Siam asked permission of the king of Pagu to enter religion and return to his native country. When he came back to Siam, his son Bramahin, the tributary king, began to assert his independence against the Burmese king. In this attempt, he was supported by his old father. A large Burmese army was then sent to invade Siam again. In the end Bramahin was made prisoner, and his capital was given up to plunder. Bramahin either was executed or committed suicide. Thaungkyi was then made tributary king of Siam.[1] (A. D. 1569).

XVII—MAHĀDHAMMARĀJĀSIDVÍRATNA

According to the Pāli Annals, he was appointed king of Siam by the king of Pegu after he had defeated the Siamese king Mahāmahinda. He is said to have reigned for a period of twenty-two years.

XVIII—NARISSARĀJA

His son Narissarāja (*Phra: Naret*) reigned at Phitsanulok. He engaged himself in a war with the

1. Burmese Invasions of Siam—Journal of the Siam Society V, 1908, I, pp. 46–70.

uparāja, the son of the king of Pegu by making a treaty with his younger brother (*anujādhirāja*). He came out victorious and crowned himself king at Ayuthia. In 1591, he fought against the king of Camboja, attacked his capital and defeated him.

XIX—RĀMESSARA

(A. D. 1605)

In 1605, the younger brother of Narissarāja, named Rāmessara (*Ekādaśaratha*), having the title *anujādhirāja*, became king. He reigned only for seven years (five years ?).

XX—INDARĀJA

(A. D. 1610)

The king Rāmessara was succeeded by his son Indarāja in A. D. 1610. He reigned for nineteen years.

During the reigns of all these kings, the assembly of *bhikṣus*, versed in Dhamma and Vinaya did not meet in Council to preach the religion of Lord Buddha.

The dynasty continued to rule at Ayuthia for a long time. After Indarāja, we have the following kings:—

1. Jeṭṭhalāja (Chao Song Tham)—8 months
2. Ādiccavaṃsa (1628 A. D.)—1 month and eight days

3. Si-Suddhammarāja—18 years
4. Diyara
5. Suvaṇṇapāsāda
6. Narāya.

By this time the route to the East had been discovered and the Portuguese were coming to trade with the rich East. They were followed by other European nations. In 1604 the Dutch East India Company established a depot at Ayuthia. The French also came over to Siam. Many Jesuists also came to this country to preach the gospel of christ. In 1656 Phra Narai at the suggestion of his European minister constance Faulcon (Phya Vijayen) opened up the Siamese ports to the Spanish, Portuguese, English, Dutch and French and sent two embassies to Louis XV for a commercial treaty and an alliance for mutual help.

With other European nations, the French also came to Siam, but it is said that the French had to leave Siam a year after their arrival, 'notwithstanding the promises given by the Court regarding the stability and safety of their establishment.' We need not go far to seek its reason. 'The events which led to the overthrow of Phya Vijayen' (Constance Faulcon) and the consequent departure of the French from Siam, in 1688, in the reign of Somdet Phra Narayana'

—are explained in an early narrative called *Siam in 1688*, translated by Dr. O. Frankfurter.[1]

In may 1688, the Siamese king Somdet Phra Narayana fell dangerously ill and Opra Petracha, one of the influential men of Siam wanted to take the crown with the help of the Dutch. He showed the people 'how dangerous it would be if the true successor to the Crown should be elevated to the throne, because M. Constance would become only more powerful.' At the head of 15,000 men, he occupied all entrances to the palace of the king. M. Constance on the other hand, assembled all Catholics and asked the Governor of Bangkok to come to his assistance.

In the meantime, Opra declared himself the king of Siam, arrested the adopted son of the king and cut him into pieces with a cruelty without example. 'M. Constance had been arrested at the same time with arms in his hands accompanied by several Christians fighting for the faith of Jesus Christ, and, having witnessed this spectacle, suffered the same torment as the prince.'

When the Siamese king died, the usurper proclaimed himself king and succeeded in expelling the French from the country of Siam.

We have an account of this time written by Jeremias Van Vliet, formerly chief of the factory of the Dutch East India Company in Siam. It is known

1. Journal of the Siam Society, V, 1908, part 4, pp. 1-50.

as the *Description of the kingdom of Siam* (published in 1692). It also contains the account of the revolution in Siam in 1688 and the life and deeds of Constantyn Faulcon, the principal privy counsellor of the kingdom of Siam. About the king and his power the writer says: "Since the time that the kingdom of Siam was established the king has always had almost sovereign power, but according to the written laws His Majesty had to consult the imperial council, and where His Majesty used bad judgment, partiality or exaggeration, the Mandarins had the power to check him.............. The kings have ruled during a long period as monarchs with entire authority over peace, war, treatises, justice, remission of penalties and all other offairs concerning the empire and the population. The kings could make laws and prescriptions as they pleased, and they did not consult or ask the counsel of the most influential men or nobles nor of the different classes of people, unless His Majesty of his own free will thought it advisable to consult them."[1]

About the relation of Siam with the European nations, the author throws some light. The Portuguese for a long time enjoyed free trade and great friendship in this kingdom. He says:—"Besides the free trade in the entire country, the public church and worship of the Roman Catholic religion were allowed to them, yes, even monthly salary was granted

1. Journal of the Siam Society, VII, part I, 1910, pp. 13-14.

for assistance. Also His Majesty licensed his vessels to trade with their junks full with cargo to Mallacca."[1]

Of the Netherlands Company, our writer says: "It is now more than 30 years ago since the Netherlanders came to Siam. They won the confidence of the king, so that the United East India Company found it advisable to establish a comptoir for the trade and enter into an alliance with the king. In pursuance thereof a house or factory of wood was built in Judia. In this house they traded for many years; and native products were sent every year to Japan. Although the Company did not make much profit by this trade, the Company entered into great friendship with the kings and was honoured more and enjoyed a higher reputation than any other European nationalities."[2]

We now rapidly approach the fall of Ayuthia (1767). Even before its final overthrow, it was known as the centre of Buddhist culture. In 1750, the king of Ceylon heard that Buddhism was in a flourishing condition in Siam and that it was more pure in Siam than in Ceylon. The king of Ceylon, accordingly, sent an envoy to Mahākāla, the king of Siam, who received the envoy warmly. He sent to the king of Ceylon images of Lord Buddha in gold

1. Journal of the Siam Society, VII, part I, 1910, p. 52.

2. Ibid, pp. 54–55.

and silver, Texts of Vinaya and Dhamma and an assembly of *bhikṣu* with a royal message. It is to be noted that it was from Ceylon that Siam had received the gospel of Lord Buddha, and now Siam was sending monks to Ceylon to teach the Ceylonese the true religion of Lord Buddha.

We have already referred to many Buddhistic inscriptions in Siam. There is another, which has been deciphered and translated by M. Finot in his *Notes D'Epigraphie*[1] (XIV *Les Inscriptions du Musée de Hanoi*). It is stele of Dansai, dated Śaka 1482 = A. D. 1560. The inscription tells us that in Śaka 1482, there were two kings: S. M. Dharmikarāja, who reigned in Candapuri Śrī Satanāganahuta Mahānagara ratana, and S. M. Parama Mahācakkavarttīsvara Vara rājādhirāja, who was the king Śrī Ayodhyā mahātilaka bhavanaga(ra)ratna. They were pious Buddhists and called together through the two *uparāt* all the virtuous monks of the two kingdoms. Thus came from Candanpuri—(1) Mahā upāli, (2) Śrī Ariyakassapa, (3) Mahā Dharmasenāpati, (4) Buddhavilāsa mahāthera, (5) Sīlavisuddha mahāthera, (6) Viriyādhika muni and ten other monks. From Ayodhyā came the following—(1) Pra Kru Paramācārya āryamuni Sīlavisuddhi uttamasatya, (2) Pra Kru Sumedharuciviñña, (3) Mahā Saddhammātulya, (4) Mahā Brahmasāra, (5) Mahā Rājamuni and ten other monks.

1. B. E. F. E—O, XV, 1915.

long time. In 1767 these Buddhists of Burma did not scruple to destroy Ayuthia as well as numerous temples and images of the city. The constant Burmese invasion had weakened the royal power and this invasion came as the final blow to the ruling royal dynasty. For the time being it seemed as if the kingdom of Siam would die out, but it was not to be so. A Siamese leader of Chinese origin, named Phāya Tāk Sin rallied the scattered Siamese army, drove the Burmese and established the new capital at Bangkok, which is called the capital of the Angels. Unfortunately, Phāya Tāk Sin could not rule for a long time. With the fall of Ayuthia, the monks had become disorganised and corruption was prevailing in the Buddhist church. The new king would not tolerate such corruption and introduced drastic reform in the church. But it was not liked by many, accordingly he was deposed in 1782.

I—CHAO PHAYA CHAKKRI

(1782)

In the same year another dynasty was established at Bangkok by Chao Phaya Chakkri (1782). The present ruling king of Siam claims descent from this new dynasty, being the sixth king of the dynasty. For the purpose of reforming the Buddhist church, Chao Phaya Chakkri called together a Council to revise the texts of the Tripitaka. Thus this new dynasty began its rule by the reformation of the Buddhist church. The new king also made a special

hall to keep the texts of the holy Tripitaka as settled by the Council. These councils remind us of the glorious days of Buddhism, when great kings like Asoka and Kanishka had convened these meetings. While the former meetings had been held in India, these later Councils were held in Ceylon and Siam, where the Buddhists felt the necessity of holding such meetings to reform their church.

II—BUDDHA LÖT LA.

The king Chao Phaya Chakkri was succeeded by Phra: Buddha Löt La. It is very interesting to note that though busy with his administrative work, he found time to satisfy the goddess Muse. He is said to be the best poet of Siam and is still respected as such. We have two instances of king Hala and king Harsha in India, who also distinguished themselves by their poetical compositions.

III—PHRA: NANG: KLAO.

The king Phra: Buddha Löt had two sons: (1) Phra: Nang: Klao, and (2) Mongkut. When the king died, his elder son Phra: Nang: Kalao ascended the throne of Siam, while the second son Mongkut became a monk and passed through the strict discipline of a monk during the reign of his brother. The king Phra: Nang: Klao reigned until the year 1851.

IV—MONGKUT
(1851-1868)

One of the most glorious kings of Siam, who worked for the moral, intellectual and social uplift of

the Siamese people, is the king Mongkut, who came to the throne in A. D. 1851. Before he had become king, he passed twenty-six years as a monk. The effect of this monastic life was beneficial to him and made him an able and enlightened sovereign. It is during his reign that Siam 'passed from the middle ages to modern times.' As a monk he had founded a new sect. He was eager to study other religions with an open mind. He was proficient in mathematics and wrote several books on history and another on grammar. He ordered the Siamese Annals to be edited. He consolidated the position of Siam by making treaties with the great European powers. He abolished slavery, gambling and using of spirits and opium.

V—CHULALONGKORN.

(1868—1911 A. D.)

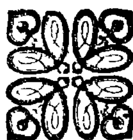
The great king Mongkut was succeded by his son Chulalongkorn (= *Cūlālaṅkāra)* in A. D. 1868. In that very year he 'decreed that no Siamese could be born a slave.'

He published the whole of the Tripitaka in Siamese character and had the copies distributed to various scholars in the world. R. Chalmers describes *the king of Siam*'s *Edition of the Pāli Tripitaka* in J. R. A. S. (Jan. 1898). He opened many new schools and benevolent institutions with the help of his brother Prince Damrong.

VI—VAJIRĀVUDH

(1911—1926 A. D.)

The king Chulalongkorn was followed by his son Vajirāvudh in 1911. He was born on January 1, 1881. He was also an enlightened Prince and followed the foot-steps of his illustrious father and grandfather. He was in close friendship with the European powers, specially with France and Britain. In 1914 A. D. he assumed the title of Rama VI. In 1925, he came over to India on an extensive tour visiting the holy places of India. No other king of Siam, perhaps, came to India. Being the sixth sovereign of the present ruling dynasty he had his training at Oxford, forswore polygamy and abolished the harem maintained by his predecessor. On the death of the king Rama VI on November 26, 1926, he was succeded by his younger brother Prince Prajadhipok.



Cultural History of SIAM

CHAPTER VII.

Monuments of Siam.

In trying to give the cultural history of Siam our attention is drawn primarily to the monuments now prevailing in that country. The monuments may be broadly divided into two classes: Hindu and Buddhist. Though, at present, the state religion of Siam is Buddhism, yet, it must be remembered that Hinduism preceded Buddhism in Siam. We have, therefore, remnants of Hindu culture in Siam, namely, a few images of Viṣṇu, Lakṣmi, Śiva and others, and a few old temples. Of Buddhist culture, traces, however, are numerous, including numberless monasteries and images of Lord Buddha.

It is fortunate that we have got an interesting archæological survey of Siam from M. Lajonquière, who wrote about :

(i) Le domaine Archéologique du Siam[1]

(ii) Rapport Sommaire Sur une mission Archéologique[2]

(iii) Essai d'inventaire archeologique du Siam[3]

In our attempt to give an account of the monu-

---

1. Bull. de la commission archèologique de l' Indochine, 1909 p. 188.

2. *Ibid*, 1909. p. 162.

3. *Ibid*, 1912.

ments of Siam, we mainly draw from these sources, supplemented by M. Fournerean's chapter on constructions in his *Le Siam Ancien* (I, pp97-111).

It seems that the domain of archaeology of Siam is vast. The Hindu colonies were established at different epochs in almost all parts of the kingdom. The documents of the extreme East, which help us to throw light on its obscure history, may be divided, according to M. Lajonquiére, into four groups, namely:-

(i) Indo-Cambojan
(ii) Hindu (Non-Combojan)
(iii) Siamese, and
(iv) Laotine.

We shall presently deal with the Hindu period, anterior to the foundation of Ayuthia (A. D. 1350).

We cannot strictly draw a line of demarcation between the two ancient kingdoms of Camboja and Siam. The ancient Camboja at present comprises both (1) Camboja, under the French Protectorate, and (2) Siam proper. It should also be borne in mind that Siam in the early centuries of the Christian Era had no separate existence. Therefore, in tracing the history of art in Siam, we have to go back a little tc the pre-Siamese days, when the artistic development took place in Camboja. As the inscriptions in khmer and in Sanskrit (relating to Comboja) embrace the period from the sixth to ninth centuries, we can fix the extreme dates between which the artistic manifestation of the Indo-Cambojan school took place.

This school is almost exclusively religious in character.

In Camboja, the Brahmanic cult appeared in all its artistic manifestations. The Brahmanic images include those of Brahmā, the creator, Indra, the king of Heaven, Viṣṇu, the Preserver and Śiva, the destroyer. They are found in almost all the temples. There are Buddhist images also, but Lord Buddha was there as one of the *avatāras* of Viṣṇu. In the sanctuary of Phimai, the image of Gatuama has got the place of honour on the *linteau* of the principal door, while the Brahmanic gods have been regulated to a secondry place. M. Lajonquiére thinks that it might have been built at a time when the Brahmanic faith was in decay.

The remains of this Indo Camboja group of art occupy a great part of the archaeological domain of Siam. The valley of Menam is entirely full of khmer inscriptions and monuments belonging to the ancient Camboja.

In the Province of Chantabun has been found a fragment of stele bearing an inscription partly in Sanskrit and partly in khmer. The readings of P. Schmidt[1] and of M. Aymonier[2] donot give us any interesting indication. The latter, however, concludes from the language of the document that it belongs to the tenth century A. D..

Another fragment of inscription is preserved in the same stele, which seems to have been erected by

1. Fournereau—Le Siam Ancien, I, p. 137
2. Le Cambodge, II, p. 50

the Cambojan king Yasovarman in the ninth century A.D.

Among the remains of this province are, a fragment of *linteau decoratif* and a *tympan* of a door like the one found at Phamniep.

The ruins of *Phamniep* have unfortunately been exploited for a long time. The remains of pagodas and edifices in the neighbourhood led M. Lajonquière to think that the place preserves a Brahmanic name—*Ban Phra Narai* = 'village of Viṣṇu.'

The traces of the residences of the king or lords can still be seen there. A *tympan* of a door has also been discovered.[1] At the two extremities are the two heads of the *makara* and in the centre *Garuda* perhaps carrying Viṣṇu, whose bust is missing. As in Champa, this is a common motive in Camboja on the decorative *linteau*.

From other remains of this valley of Chantabun, M. Lajonquière concludes, that it was colonised in an unknown period by a group of Hindus. About the ninth century A. D., this colony had been annexed to the kingdom of Camboja. This explains the co-existence of edifices presenting peculiar characteristics and inscriptions in Sanskrit and Khmer.

Certain monuments of Lophburi can be classed under the Indo-Cambojan group. Of the three sanctuaries of Thesathan one is in brick and two others are Cambojan. One has a *linteau decoratif* ornamented

1. See Fig 2. p. 195 of Bull. de la Commission Archèologique de l' Indo-Chine 1909.

with the figure of Indra. The remains of this place also, led M. Lajonquière to think that the sanctuaries were first destined for the Brahmanic cult and afterwards utilised as Buddhist temples. The great sanctuary of Vat Napathat also belongs to the Indo-Cambojan school.

There was a Hindu colony in this part, which was perhaps annexed to the neighbouring kingdom in the tenth and eleventh centuries.

VALLEY OF MENAM SAK

According to Prince Damrong, there are two old monuments in brick on the bank of the river Menam, which by their characteristics may be classed under the Indo-Cambojan group. One is—Muang Si That,[1] situated at 4 Kilometres to the East of the administrative centre of Vixien, the other is—Sat Xumphra at 11 kilometres from Xaibadan.

SUKKHOTHAI—SAXANLAI

The monuments of the former capital of Siam bear the characteristics of Indo-Cambojan group. Of these two cities Saxanlai is the oldest. In the interior are found in the same line, three temples, in each of which the principal edifice is constructed by one or more *stupas*. *Lingas* have also been found. Other important monuments were raised by the king Rāma Komheng, who in his inscription says—The relics were enshrined in the middle of the city of Saxanalai. Over

1. *Ibid*, Fig. 3, p. 199.

which a *chedi* was built, which took six years. Another *chedi* with stone columns took three years.

Another edifice attributed to the king Rāma Komheng is of a rough construction. On an octagonal base which measures 120 metres is a circular *stupa*. Some statues of Buddha are put in several places. It is the only monument of this type which was constructed in the ancient epoch of Siam.

The monuments of Vat Sisavai of Sukkhothai reproduces the principal characteristics of the group of three sanctuaries. It was primarily destined for the Brahmanic cult. Its construction and ornamentation, however, were abondoned before they were completed.

MUANG SING

The temple of Muang Sing presents the principal characteristics of the Indo-Cambojan group. The plan of the temple suggests it to be of the *gopura* type, which is so much prevalent in South India. The artists of this temple might have, therefore, hailed from the Southern part of India. In the centre is the sanctuary with four faces. A system of four galleries surrounds it like the Indian *gopuram*.

PECHABURI

To the East of the central sanctuary is a *gopuram* exactly on the above model. Here also the temple was originally built for the Brahmanic cult, but gradually the Buddhist figures took the place of the Hindu gods. The original figures namely, Viṣṇu on the back of *Garuḍa* and *Dvārapālas* can still be seen.

In this enumeration of the remains of Indo Cambojan group, we have not taken into consideration (i) the *linga* of Vat Pho with its inscription in Sanskrit and Khmer (1317 A. D.), (ii) other diverse Khmer inscriptions on the statues preserved in the Museums of Bangkok and Ayuthia, in the royal Library and certain pagodas.

THE HINDU SCHOOL OF ART

We now come to the purely Hindu School of Art in Siam. In the valley of Pachim at Vat Na Prasat two small fragments of statue have been found. One is the crowned head of a *nāga* coming from a statue of Buddha.

At Muang Phra Rot in the southern exterior is a rectangular *Fosse* on which are seen a series of figures *en relief*, namely, of elephants, *makara* and tigers. These documents are quite new in the Indo-Chinese archology[1]. Outside there are some constructions which probably were religious edifices. A *linga* with *Snānadroni* shows it to belong to the Saiva cult.

Following monuments have been discovered here :—

(*a*) Complete statues of Buddha or fragments representing the Master standing or sitting on a throne. It is remarkable that this latter attitude is not represented in the actual Siamese religious statues.

(*b*) A stele representing Buddha standing between two women.

1. *Ibid*, p. 212

(*c*) An interesting fragment representing Buddha seated on a throne, on his sides are two celestial wo-men, sitting on his right are five personages, and five on the left. The dress seems to be similar to the Dravidian Sculptures in the Madras Museum. It is to be noted that the worshippers on the right represent the Thaï, and those on the left the Hindus. M. Lajonquière thinks that this was the political state of the country at the time of the erection of the monument.

(*d*) A curious fragment of stele representing Buddha (?) sitting on the head of *Garuḍa*. As the upper part is missing it is impossible to identify the figure.

(*e*) Various fragments including heads of Buddha and a vase bearing a Buddhist inscription.

These are all of Buddhistic origin. There are, however, some of the Brahmanic cult, namely, a *liṅga* and many pedastals with *Snānadroni*.

MUANG SUPHAN

Here we get a collosal statue of Lord Buddha in a sitting posture, about 16 *mètres* high.[1] There are also a few *stupas*. There are two Brahmanic images *en haut relief* preserved in San Chao.[2]

KANCHANABURI KHAO

We get here an image of Lord Buddha in a sitting posture, but it is kept not in a *vihāra* (monastery) of ordinary form, but in a rectangular sanctuary.

1. *Ibid* p. 223, Fig. 18
2. *Ibid* p. 225, Fig. 19, 20

RATBURI

In the grotte of Phu Khao, there are some interesting sculptures. There is an image of Lord Buddha in a sitting posture, which is similar to that of Phra Pathom.[1] Another image is of the ascetic Buddha, which reminds us of the similar Gandhara sculpture in the Punjab.[2]

XAYA

In a sanctuary at Xaya, the decoration on the principle side consists of the Buddhistic figures and on the secondary side, of Brahmanic figures. In the niche is found the figure of a seated Buddha. Some think that Buddha is here considered as an *avatāra* (incarnation) of *Viṣṇu* and is, therefore, given a secondary place, while the statues of *Śiva* and *Viṣṇu* have been placed in the interior.[3] Of the two fragments, which have been brought to Bangkok, one fragment of a statue is remarkable for its execution and belongs, as appears from the dress, to the Indo Cambojan group.

VIENG SRAS

A statue of *Viṣṇu* has been found here. It has subsequently been removed to the Museum of Ayuthia.

The religious foundations of Nakhon Srī Thammarat are of great importance. There are still found *Stupa*, and *Vihāra*, of which only the columns remain, and great Buddhistic images. The scenes described

1. *Ibid* p. 226, Fig. 28
2. *Ibid* Fig. 22
3. *Ibid.* p. 228

represent the carrying of Lord Buddha by the dancers to the celestial regions. Another scene is of Lord Buddha on horseback. In the Na Phra Naraī sanctuary are some Brahmanic statues in bronze. One of them is *Gaṇeśa*, bearing an inscription in Tamil character.

The grotto of Yala was transformed into a Buddhist cave, where numerous images of Buddha, sitting in *dhyāna* (meditation) posture, are found.[1] On the earthen bowls were engraved images of Buddha and profession of the Buddhistic faith in the Sanskrit language. A few inscriptions are also in Thai character.

In the Province Wellesly three inscriptions, going back to the fourth century A. D., have been discovered. The *Makara* placed on the wall of the old Portuguese church, where the body of Francis Xavier was deposited, shows it to be in effect an old temple.[2]

An image of Śiva was found at Takua Pa.[3] At Khao Phra Narai (the mountain of Viṣṇu) is a great stele on which are sculptured *en haut relief* three personages. Śiva seems to be in the middle, and on two sides are two celestial dancers. The dress, profusion of jewels, elegant movement of the body show the artist to be of Indo-Dravidian School. On one side is an inscription in six lines in an archaic character.

In a fragment of stele of Mergui, is an inscription with the figure of a seated Buddha. The character in

1. *Ibid*, pl. V, Fig. 12. 2. *Ibid*, p. 232

3. *Ibid*—Le domaine Archèologique du Siam (1909, p. 188).

which the inscription was recorded, has not yet been identified.

The monuments and archaeological documents of the Siamese or Thai school are more numerous than the preceding groups.[1]

There are many monuments in the city of Bangkok. The Prince Damrong deposited many relics in the pagoda of Vat Phra Keo, where we find :—

(i) A fragment on which are sculptured some figures of females, with joined hands offering flowers,

(ii) An image of *Gaṇeśa*,

(iii) A certain number of statues of Buddha, whose Javanese origin is evident,

(iv) A nice statue of *Gaṇeśa* on a pedestal,

The famous inscription of the king Rāma Komheng is also in the monastery of Vat Phra Keo, as well as a *liṅga* bearing an inscription of four lines, dated Śaka 1239 (= 1317 A. D.).

The Siamese National Library, known as *Vajirañāna*, contains several monuments, inscriptions and valuable manuscripts.[2]

In the Bangkok Museum, there are many images of Hindu gods and goddesses, namely :—

(1) Images of *Gaṇeśa* in bronze[3]

---

1. *Ibid*—Le domaine Archèologique du Siam (1909, p. 188).
2. *Ibid*—Essai d' inventaire Archèologique du Siam (1921) pp. 33-41.
3. Le Siam Ancien—I, plate XXIV

(2) Images of *Viṣṇu* and his consort *Lakṣmī* in bronze[1]

(3) An image of *Siva* in bronze[2]

(4) An image of Śākya Muni (Buddha) in *bhumisparsamudrā* (the attitude of touching the ground), in bronze[3]

(5) An image of Buddha in the same attitude, in bronze[4]

(6) Buddha in the attitude of *dhyāna* (meditation), in bronze[5]

(7) Images of worshippers of Buddha, in bronze[6]

(8) A standing figure of *Siva*, with two hands, highly decorated, in bronze,[7]

(9) A standing figure of Viṣṇu, with four hands, in the upper two arms bearing *śaṅkha* (conch) and *cakra* (disc), in bronze[8]

(10) Two images of *Siva* dancing *tāṇdava* dance, in bronze.[9]

These images offer interesting study. We can easily distinguish them into two different classes: one class of images made by expert Indian artists, and the other class by local Siamese artists. Those Indian *śilpins*, who came to Siam, they made several images. They also trained the local Siamese artists in the art of

1. *Ibid*, plate XXVIII
2. *Ibid*, plate XXIX
3. *Ibid*, plate XXXIII
4. *Ibid*, plate XXXIV
5. *Ibid*, plate XXXV
6. *Ibid*, plate XXXVII
7. *Ibid*, plate XLIX
8. *Ibid*, plate, L
9. *Ibid*, plate XXVII

image-making. The execution and the style of the Siamese artists was not so[redacted] as that of the Indian artists. The figures of *Siva* dancing *tāṇḍva* dance speak for themselves. They remind us of *Natarāja Siva* of South India. The artist was an Indian, most probably, South Indian. He reproduced the exact copy of *Natarāja Siva* dancing the cosmic dance. It is purely Indian and has not changed by its introduction into Siam. So also the image of *Sākya Muni* (Buddha) sittting with crossed legs in the attitude of touching the ground. There we find a clam expression closely resembling that of the Gupta statues in India. While in strange contrast to it stands the figure of Buddha in the same posture or Buddha in meditation. The figures of *Viṣṇu* or *Lakṣmī* or *Siva* also lack elegance of expression.

LOPBURI.

From the account of Mr. P. A. Thompson, we know that the most interesting remains of Lopburi are the ruins of an old temple. Of this temple, we read[1]: 'The temple is of the Hindu type, and was built during the supremacy of the Cambodians in Southern Siam. It is in fact, identical in style with the sanctuaries which are found farther east, in Cambodia itself. It consists of three small cubical chambers, entered through low square doorways, and surmounted by blunt spires possibly dedicated to *Brahmā, Viṣṇu and Siva.* The chambers are connected by short covered galleries.

1. Journal of the Siam Society, V (1908), III, p. 20-21.

'Whatever may have been the original dedication of the temple, it was at some early date converted to Buddhist uses, for the galleries are full of life-size images of the Buddha, very finely carved in sand stone and with seven fold hooded cobras rising fan-like behind their heads.'

We, therefore, find Siam rich in artistic monuments both Hindu and Buddhist. Though Buddhism is now the prevailing religion of Siam, Hinduism has a small following in Siam. The monasteries of Siam are full of diverse images of Buddha. Hinduism preceded Buddhism in Siam, so we get a large number of Hindu images, of Brahmā, Viṣṇu, Śiva, Lakṣmī, Gaṇeśa and others.

Chapter VIII.

RELIGION OF SIAM

The state religion of Siam at present is Buddhism. It is the religion of the king as well as the people of Siam. Buddhism is essentially Indian in character. It came from India through Cambodia and Ceylon. India has given to Siam her religions: Hinduism and Buddhism, her sacred language Pali with its vast literature, her system of writing, her art and sculpture. The culture of Siam is thus Indian. This Siamese culture is again in the hands of the Buddhist monks, who are about 100,000 in number 'attached to about 20,000 monasteries' (or *Vat* as known in Siamese).

Buddhism came to Siam through Cambodia in A. D. 422. Though the introduction of Buddhism, may, thus, be traced back to the fifth century A. D.,

yet it took a long time for Siam to consolidate the Buddhist church. It was not until Siam became a separate independent kingdom in the fourteenth century, that the Siamese Buddhism took its present form. In the early days, Buddhist missions had come from Burma and Camboja. When the king Suryavaṁsa Rāma, came to the throne, he invited a learned monk from Ceylone to consolidate the Siamese church. From this time, Buddhism took a firm footing in Siam.

The Siamese are very religious. Their zeal for Buddhism is shown in the large number of monks and monasteries in Siam. The appearance of these temples, according to a European writer, is often more beautiful than that of churches in Europe, only they are dark as no glass is used. The pagodas are like so many monastic towns in the middle of nice gardens with shrines dedicated to Lord Buddha. There are preaching halls and temporary accomodations for pilgrims and houses for monks. In Siam, generally the pagodas are built on the banks of rivers, and it is a pleasant sight to watch the monks, dressed in their yellow robes, go out begging on boats. With their boats they come to the doors of the householders on the banks of the rivers and ask for alms. The householder, ready with their quota, fill the begging bowls of the monks with a view to attain *puṇya* (merit). The monks live entirely on public charity.

We get an interesting picture of the Siamese Buddhist church from Jeremias Van Vliet about 1692.

About these Buddhist monasteries, he says: 'Throughout the whole country there are many large and small temples built expensively and inngeniously of stone, lime andwood. × × × Each temple is filled with innumerable idols made of various minerals, metals and other materials. Some temples are covered with gold, silver and copper, so that they look elegant and costly. In each temple is a big idol, 4, 6, 8 to 10 fathoms in height usually sitting on an elevated alter. One of these sitting idols would even reach 20 fathoms or 120 feet when standing upright. Under the seats of the idols in some temples, big treasures of gold and silver have been buried, also many rubies, precious stones and other jewels have been put away in the highest tops of some towers and pyramids and these things remain there for always for the service of the gods.'

The writer, then continues, to speak about the life of the monks. He says 'All monks, without any exception, are clad in bad (?) and common yellow linen cloth; only a few principal ones had a red cloth over the right shoulder. Their heads are shaved. The most learned become priests, and from these priests the chiefs of the temples are chosen, who are held in high honour by the people. Marriage is forbidden to the ecclesiastical persons under penalty of being burned. Also conversation with women is forbidden, but they may leave the priesthood,' which is done by many out of sensuality. But when tired of marriage they may put on the priestly robes again, and even persons

tant theological questions. Under the *Saṅgharāja*, there are four abbots, who are known as *Somdet chao.* These abbots are in charge of four royal monasteries. They are also nominated by the king and are helped by a vicar (Siamese: *Chao Khun pāltat*) and a chief secretary. All the monks of the monastery are under the abbot. Under the monks come the *Samanen* (Pali: *Samaṇera*), who are novices in the church and are generally below the age of twenty. When the novices are ordained, they are to take *Pabbajjā* by putting aside their rich dress and taking in its stead the yellow robe of the monks. They have to shave their heads and take *upasampadā* or the ceremony of ordination. Thus the monks lead their simple lives in the monasteries, which even now serve as the centre of Siamese culture, which again is deeply influenced by Indian culture. These Buddhist monks help to preserve Indian culture in these distant lands.

The Buddhist festivals in Siam, as in other Buddhist countries, are associated with the chief events of the life of Lord Buddha. The festivals of the birth, enlightenment and *nirvāṇa* of Buddha—all fall on the fifteenth day of the sixth waxing moon. For three days the festival is celebrated with great pomp and solemnity. The monks donot go out begging these days, but spread the begging bowls in a line, which are filled by the laity. The laity hear recitations from the sacred books and sermons are preached for them. Processions go out during the day, and there is illu-

minations at night. Another festival is—the New Year festival (Siamese: *Krut or Trut*) lasting for three days. On the first two days, people come to offer flowers to the images of Buddha and food and clothes to the clergy. On the third day, the entire population indulge in gambling, excepting the clergy. Another important festival is known as *Thot Kathin* (Pāli, *Kaṭhina*), which takes place after the rains, when robes are distributed to the monks. In Bangkok, the king himself or some officer of high rank, goes to every temple to offer robes to the monks.

With the present age, a tendency to reform the church has come over Siam. This reform movement had been headed by the king Mongkut, who looked to the original Pāli sources and made provisions for the study of Pāli in Siam. He was successful in bringing about the reformation of the rules of discipline of the church. His minister, Phra: Klan Chao Phaya Thipakon published in 1869 a book *Kichanukit* or "Book explaining things clearly" in which stress is laid on the Four Noble Truths of Lord Buddha and the *paramatha* of *Abhidhammapitaka*.

The result of this reform movement is to divide the Siamese church into two sects: one, the old orthodox sect and the other, the *Dhammayut* or the reformed sect.

Since then there is a revival of Pāli studies in Siam. It received further impetus by the publication of the whole of the Pāli Tripitaka in 39 Volumes in

1893 by the king Chulālongkorn at his own expense. It was followed by the establishment of the Vajirañña National Library (at Bangkok), which also publishes Pali texts. In recent years, the king of Siam has published some of the commentaries in Siamese character.

BRAHMANISM

It is to be noted that Brahmanism could not make such headway in Siam as in Champa or in Cambodia. We connot, however, deny that Brahmanism was the first Indian religion to penetrate into Siam, when Siam was a province of Cambodia. With the establishment of the first dynasty in Siam, Brahmanism began to die out and Buddhism took its place. There are still traces of Brahmanism left in Siam in the images of Śiva, Viṣṇu, Lakṣmī, Gaṇeśa. Many festivals of Siam still betray the Brahmanic influence on them. It is interesting to note that even now there are a few Brahmans even in Siam, who try to keep up their old religion. They profess Hinduism and are not disturbed because of their religious faith. On the other hand they occupy a very prominent place in the Siamese royal court.

From an inscription on a statue of Śiva, we know that in A. D. 1510, Dharmāsoka, the king of Kamphengphet, introduced the worship of Śiva. He exalted both the cult of Brahmanism and the cult of Buddha.

From the inscription of Takopa, we learn that as early as the eighth or ninth century A. D., there had

been established in Siam, a temple of Viṣṇu.

At present the Brahmins of Siam are known by the name *Phrams*, which might be a corruption from the *Brāhmana.* They claim descent from the persecuted Brahmins of India, who fled to Pegu and thence to Siam during the fifth and sixth centuries of the christian Era. The Brahmins of Siam constitute a a small community of Bangkok. They are very few in number, 80 all told and live near their temple *Vat Bot Phram*, which means the "Pagoda of the Sanctuary of the Brahmans." This sanctuary comprises only three brick temples in an enclosure. There can be found the colossal image of *Trimurti* or the Hindu gods of Trinity, known in Siamese as *Phra : Maharaxakhruvitthi* (= Skt. *Mahārāja guruviddhi*).

The Brahmins still maintain a high position in the royal court of Siam. They preside over coronation and other important ceremonies and occupy as honourable a position as the Buddhist monks in the royal court. They compose the names of the princes, towns and temples in Sanskrit. They also act as *horā* or astrologers and *ācār* (Skt. *ācārya*) or lay teachers of pagodas.[1]

Thus, this small band of Brahmins, though away from India for centuries, still preserves Indian culture and civilisation in the land of the Thais.

There are many festivals in Siam, which are Brahmanic in character, but in which the Buddhist priests

1. See—Siam in E. R. E.

are also present. One such festival is the *Rek Na* or ploughing festival, during which the king is exorted to *Dusit* (=*Tusita*), a royal park outside Bangkok, where he performs the ploughing ceremony. In India, we find such ceremonies prescribed for landowners in *Gṛhya Sutras*. In *Nidāna Kathā* the Buddha's father is seen performing such a ceremony.

Another Brahmanic festival is the *Thib ching-cha* or the swinging festival, during which four Brahmins with conical hats swing on a board suspended from a frame hundred feet high. The swinging festival exists in India even in the present day. The third Brahmanic festival is the *Loi Kathong* (=float—raft), when rafts and ships with lights and offerings are offered to the Menam to be carried down to the sea.

In some cases the Buddhist and Hindu rites have been intermixed, specially in the ceremony of *Kon chuk* or of shaving the topknot Col. Gerini has given an elaborate description of the tonsure rites in his *Chulakantamangalam* (Bangkok, 1893).

It is interesting to note that we have the story of the *Rāmāyana* illustrated on the walls of the royal temple at Bangkok. The Siamese sculptors even now make images of *Yomma : ràt* (=*Yama rāja*), *Phaya Man* (=*Māra*), *Phra : In* (=Indra). The Brahmanic idea of Mount Meru as the centre of this universe is accepted in Siamese religious books and paintings.

Chapter – IX

KINGSHIP IN SIAM

The Siamese culture is often described as the legacy of Indian culture. In many branches, in religion, in literature, in art and sculpture, Siam owes a deep debt to Indian culture and civilisation. There are traces of Indian influence even in the administrative organisation of Siam. We find the king with Indian title, his ministers and officers bearing Indian names, and Indian customs and ceremonies lurking in the Siamese royal family.

The monarchical system of government prevails in Siam, with the king as its heads. The Siamese king is called *Phra Thai* or 'Lord of the Thai Race.' As Siam is a theocratic government, the king, as the head of the church, bears the title of the Defender of *Phra Satsana* (=*Sāsana*) or the Buddhist faith. The king, however, seldom interfers with the internal administration of the church, which is under *Phra Phoottha-ong* (=*Buddha anga*) or a High Priest, who is also known as *Saṅgharāt*. This high post is generally filled by the brother of the king. In the administration of the kingdom, the king is helped by an able minister, known as *Phra maha Racha Khroo* (=Skt. *Mahā Rājaguru*).[1]

The law of succession in Siam, as in India, is hereditary, but some times when the king was feeble or a minor other members of the royal family would seize

1. Asiatic Researches, 1836, p. 245.

the royal throne. At other times, other powerful generals would destroy the royal power and establish separate dynasties. Thus in the course of 450 years, we find Siam governed by three separate dynasties of Sukhodaya, Ayuthia and Bangkok. Females are not entitled to sit on the throne of Siam. Sometimes, the king nominates his successor before his death to avoid civil war. Such was the case in Champa also. When the king does not nominate his successor, the ministers after his death select a king from the members of the royal family.

Like the ancient Indian kings, the Siamese king bears high-sounding titles. A Dutch writer thus says: 'The titles of the king are very bombastic and more than human, but are believed to be due to him by the great men and nobles as well as by the rich and poor people.'[1] One of the titles of the Siamese king is: *Phra karunna pra baat Somdetcha éka t' hots-arot Eesō-an bāromma leāp, hecttra Phra Phootthu chāāu yo hoakhroo ong Somdetcha Phra Narai Song meek-k'ha Racha tham an maha parasoet.* This title has thus been rendered into Pāli: *Pra karuṇā pra pāda ekachhatta oras isvara parama......pra Buddha...... pra nārāyaṇa......rājadhammā......mahā prasèttha.* His other titles are: *Maha krasaat* (=*Mahā khattiya*), *chakkrap'hat* (=*Chakkavatti*) and others.[2]

1. J. S. S. VII, I, 1910 p. 16.
2. Asiatic Researches, 1836, p. 249.

It is said that 'the king is very fond of these arrogant titles and as the people were told that he really deserved these titles nobody dared to oppose the king or to resist his pride. The fear of His Majesty is so great that nobody, however powerful he may be, dares to mention His name.... In cases when it is necessary the talk about him or to call his name, the people whisper the words respectfully in each other's ear. His Majesty is honoured and worshipped by his subjects more than a god."[1]

This was the estimate of the Siamese king, recorded by a Dutch merchant, more than two hundred years ago.

From an old Siamese book, we know that when the king wanted to retire in favour of his son, he asked the astrologer to fix a day for the 'august ceremony of instalation' of the Prince. All the officers of state and Governors of Provinces would be summoned to swear allegiance to the new king and 'be gratified by laying their heads beneath the sublime feet' of the new sovereign.

On the morning of the auspicious day, the new king would bathe in consecrated water, which was also exquisitely perfumed. Richly dressed, he would come to the hall before the prostrate dignitaries and officers. The astrologer would with his mystic tablet seek the blessings of Heaven. Taking a betel leaf over the flames of taper, he would extinguish it and

1. J. S. S. 1910, part I pp. 17—18.

make nine mystic marks on the forehead of the Prince. The chief astrologer, a Brahmin, would crown the king who would then take his *son phrakhan* or bow and sword of state in his right hand and would be conveyed amidst chorus of musical instruments.[1]

Next in power and authority to the Siamese king is the *war-king* or *uparāja*. He is generally the brother of the king and is in charge of the army. For this reason, European travellers called him *war king* or second king.

Like the Indian kings, the king of Siam has five symbols of royalty. They are:—

(1) *Setta chatra* (= *Sveta chattra*)—the royal umbrella with seven tira

(2) *P'hatchanee* (= *Vyajani*)—the royal fan

(3) *Phra K'han* (= *Khadga*)—the royal sword

(4) the royal diadem, and

(5) the royal slippers.

The Siamese king, like the Indian kings, is rarely seen abroad and is well-guarded by his body-guards. We hear from the Dutch writer: 'The king appears little in public but usually receives three time a day the greatest men and officials of the country. In the morning very early his Majesty gives audience to his factors and to those who bring presents to him. In the afternoon, the king consults his secret council and the greatest men, and at sunset goes to the meeting place for all the mandarins. Usually the king

1. Asiatic Researches, 1836, pp. 251—253.

appears in a costly dress, sitting on a magnificient gilded throne and wearing the royal crown.'[1]

When the Siamese king does come out of the palace, his *Tamraat* or Bamboo-bearers preceed him in files of two and proclaim the coming of the king. All people prostrate before the king, who is followed by a band of musicians. The king goes in a palanquen, followed by his body-guards.

It is the custom of the Siamese royal house that every year the king proceeds on a holy pilgrimage at the end of October or in the beginning of November. The king is 'followed by his whole court, and all the mandarins, nobles and officers of the country.' With great pomp and splendour, the king thus goes to pay a visit to the principal *Wat* or temple.

It is said that 'about six to seven thousand persons participate in this ceremony, but only His Majesty, his wives, his children, his brother, the four highest bishops and other priests enter the temple.' The king enters the temple with bare foot, candles and incerese are lighted. He takes flowers and tapers in his hands and kneels uttering some prayers. With his cloth spread, he bows down three times to the images and also to the superior. All this time, 'the streets are very corwded with people from the palace to the temple, but every one is lying with folded hands and the head bent to the earth. It is forbidden to any one to look at the

1. J. S. S. VII, I, p. 21.

king's mother, his wives or children and the people turn their faces when the royal family passes. Only strangers or foreign ambassadors are allowed to look at them.'[1]

For the purpose of administration, the king has a council of *Amancha* (*Amachcha=Amātya*). It is interesting to note that many members of this council bear such titles, as betray their Indian origin. The King's Council consists of the following members :—

(1) *Montree* (=*Mantrin*) or the Prime minister,

(2) *Parohita* (=*Purohita*) or the royal priest,

(3) *Ak'khalt* or an officer through whom the king is addressed,

(4) *Chattok'hāho* (=*Chattagaho*) or the royal umbrella bearer,

(5) *K'hatta k'haho* (=*Khaggagāho*) or the bearer of the royal sword,

(6) *Chattant'ha* (=*Chaddanta*) or the keeper of elephant,

(7) *Atsawa* (=*Assa*) or the keeper of horse,

(8) *Phrat'hammarong noppharat* (=*Navaratna*)? or the keeper of a ring set with nine jewels.

(9) *Ak'khamahesee* (=*Aggamahūsī*) or the principal queen.[2]

This list of officers reminds us of the list as preserved in many Indian inscriptions of the Gupta and Sena Kings.

1. *Ibid* pp. 24—25.
2. Asiatic Researches

Next to the Siamese King in civil rank is the *Ak'khāmahesee* (*-Aggamahīsī*) or the principal queen and the royal princes.

Other high officers are :—

(1) *Chan Phraya Ra Montree* (=*Rājamantrin*) or the minister,

(2) *Sri Krailat* (=*Sri Kelāsa*) or Police Superintendent,

(3) *Sooreewong* (=*Surijavaṃsa*) or priemier (?)

(4) *Kosa*-officer of the royal treasury (?)

(5) *Amat* (=*Amātyā*) or minister,

(6) *Chittachamana wati Aggamhāsenā* or the Controller of pages,

(7) *Yommaraat* (=*Yama rāja*) or the chief criminal Judge,

(8) *Sooree Wong Montree* (=*Suryavaṃsamantrén*) or the minister of shipping and foreigners (?)[1]

In an inscription of Dansai, we find the names of some of the officers of the Siamese King. They are :—

(1) *Mahā Uparāt Cao* or the Viceroy,

(2) *Prañā Mahāsenāpati* or the Commander-in-Chief,

(3) *Śri Rājakoṣādhipati* or the royal treasurer.

The king's daily routine of life reminds us of the pictures given by Kautilya or Manu. The Siamese king gets up early in the morning, dresses, prays and offers food to priests. After taking his meal, he

1. *Ibid.*

(iii) *Phra : rāxā kamnot* or Book of royal ordinances.

Dr. Masao (in J. S. S. II) shows striking similarity between the Siamese law and the Hindu law. In the Code of Manu, the whole civil and criminal law is divided into 18 parts (*Manu*, VIII, 4-8). The Siamese Phra Tamasart mentions all these 18 titles in almost identical words and adds eleven more. Manu, (VII, 4-15) classifies slaves into seven groups, the Siamese *Laxana Tat* also enumerates the same seven classes of slaves. The well-known principle of the Hindu law that interest should not exceed the capital is followed by the Siamese Courts of Law even at the present day.[1]

In the history of the codification of the Siamese laws, there are some landmarks. It is said that the name of king Phra Buddhayot Fa of Siam is handed down to posterity more in connection with his famous recension of Siamese laws than in connection with any thing else he accomplished, Again, the introduction of the Penal Code by the Siamese King Chulalongkorn, was an event of no small importance to kingdom of Siam.[2]

About the law of inheritence, we know that on the death of the king, the kingdom passes to the Prince. The law is, however, different with aristocracy. From the account of Jeremias Van Vliet,

1. J. S. S. II, p. 18.
2. T. Masso—The New Penal Code of Siam, J. S. S. V, II, 1908, p. 86.

we learn that on the death of any member of the aristocracy, his property was divided into three parts: one for the king, the second for the priests and cremation ceremonies and the third for his principal wife and children.[1]

BIRTH CEREMONIES

In Siam, many Indian ceremonies have been preserved. As in India, when a child is born, it is washed and its arm is bound with a sacred thread. Its horoscope is taken immediately after.

When the child reaches puberty, the tuft of hair of the head is shaved with great ceremony. This tonsure ceremony is the reminiscence of the Indian custom. It is known as *cūlā kantana-mangala* or the festival of the shaving of the fore-lock. Though it is purely a Brahmanic custom, yet it is surprising how it has survived in this Buddhist country.

A favourable day is fixed for the ceremony, when all the friends, relatives and monks come and bless the child. One of the near relatives of the child, shaves the hair and music begins to play. The child receives presents from all. It is followed by a great feast.

The tonsure ceremony of the royal prince is performed with great pomp and all Bangkok enjoys holiday. The Brahmins take prominent part in this ceremony. The prince, richly dressed and followed by boys of his age, goes to his father and prostrates

1. J. S. S. VII, I, 1910, p. 86.

himself before him. The king raises him up and takes him to the temple of the palace. On the fourth day, the Brahmin priests sprinkle holy water on his head and divide his lock into three parts in allusion to the Hindu *trimurti*. The king himself cuts the locks of the Prince, while the Brahmin priests shave his head. Two other Brahmin priests blow the conch. Then the prince goes to an artificial mountain, which stands for the sacred mountain of Kailāsa, where the god Siva is said to have shaved his son Gaṇeśa. Holy water is sprinkled on the Prince's head, where a crown of pure white cotton is placed by a Brahmin priest. The festival continues for a week. Every boy is required to enter the monastery as a novice after this ceremony. The Siamese Prince is not exempted from this rule, though Princes like Chulā longkorn would not like to stay in the monastery for more than three days.[1]

MARRIAGE

In Siam, the average age of marriage for girls is fifteen and for boys seventeen. Polygamy is prevalent in the country. Marriages are often arranged by the parents, but love marriage also takes place in Siam. It is strange that the Siamese law allows the husband the right to sell his wife, but he cannot sell the wife, who brought him a dowry.

About the marriage customs in the seventeenth century in Siam, we read in Jeremias Van Vliet's ac-

1. See—Siam in E. R. E.

count that there are various customs with regard to matrimony, for the children of the nobles are married with the consent of the king. Generally, marriages are performed with the consent of the parents or friends. The Dutch writer says that marriages are performed without religious ceremonies, but there are always music and festivities. Among the low class people in Siam, the bridegroom buys the bride from her parents or friends by offering a certain sum of money. It is followed by the marriage ceremonies and the feast to the relatives. The parties can dissolve their marriage bond with mutual consent without going to the law-courts.[1]

EDUCATION

When the Siamese boys attain the age of five or six they are sent to the pagodas, where under the priests they learn to read and write. As long as they live in the pagodas, they are not allowed to come back home. The Siamese boys, while in the monasteries, help the priests during their services. When the Siamese boys learn to read and write fairly, they take up some profession. The bright boys, however, remain for a longer period, and some of them put off the yellow robes to take up government posts, others remain in the monasteries to become chief of the temples. The girls only learn sewing, spinning etc, but not to read and write.[2] But now a days, there is a rapid spread of education in Siam. Bangkok even boasts of a University associated with the sacred name of the king Chulalongkorn.

1. J. S.S. VII, I, pp. 85 86.
2. *Ibid* pp. 87-88

Chapter X.

LITERATURE IN SIAM.

With the religions of India, Hinduism and Buddhism, the literature of India has also come over to Siam. It is quite natural that this literature in Siam should be religious in character, because it was meant to propagate the religions of India.

We have seen that Hinduism could not make much progress in Siam ; the Hindu literature in Siam is, therefore, limited. What remains we have of the Hindu literature in this kingdom, point to Indian traditions as the basis. We have in Siam books like the *Rāmāyaṇa* and stories from the *Mahābhārata.* But this branch of the Siamsee literature is not so vast as the Javanese literature.

In 1836 Capt. James Low wrote a valuable article *on Siamese Literature* in the pages of *Asiatic Reseaıches.*

The most important book is *Rāma˘ke un,* which is nothing but the Siamese version of the Indian *Rāmāyaṇa.* It tells the story of Phra Rām or Rāma and his brother Phra Lak or Lakṣmaṇa, their wars with *Sotsakan* or *Dushakantha* or Rāvaṇa of Ceylon, who stole aways Rama's wife, *Nang Seda* or *Sītā.*

There are some books in Siamese based on the stories of the Mahābhārata. One of them is *U'nnarūt,* which is a Siamese drama about the life of *U'nnarūt* or *Aniruddha*, the grandson of Krishna. It is as-

serted that this drama is perhaps one of the most finished of Siamese compositions.

The story of this dramatic opera is as follows: *Phra-In* or Indra tempts Rājā *U'nnarūt* (*Aniruddha*) in the shape of a deer and takes him to the palace of a Yak. There the Rājā falls in love with the adopted daughter of Yak. She sends her maid with a picture drawn by the maid to find him out. The Rājā following the maid comes to the room of the daughter of Yak, but is seen by her brother and bound with snakes. Hearing this the Rājā's uncle comes on *Khru't* (*Garuḍa*), at whose sight the snakes flee away and the Rājā fights the Yak and carries off the lady.

Another Siamese book, which is based on a story of the Rāmāyaṇa, is *Pha-nān San nāng* or *Phali Sān nāng*. It contains the advice of *Phali* (=Bali, the king of monkeys) to his brother *Sook Krip* (*Sugrība*). According to the Siamese version, both the brothers were in the service of Phra Rām, when he attacked *Lankā*. When the two brothers began to quarrel, Phra Rām killed *Sook Krip* (=Sugrība).

The adventures of these two brothers supply the theme of still another book, known in Siamese as *Phria Phali Sukkrip*.

We get the mythological account of the origion of the universe in the Siamese book *Pra-thom*. According to Capt. James Low, the book gives the Buddhist version as to the origion of the world. In one chapter,

however, it shows that the Siamese are acquainted with the Indian sage *Than Manoo* (Manu).

The Siamese book Pokkhawadi gives the account of the Hindu goddess *Bhagavati*.

Besides these, there are other books, which are Buddhist in character, namely:—

(i) *Somana khodom*—gives the life of Buddha or a *Wessantara*.

(ii) *Mohosot*—contains the wars of Maha Sot and chornī. It is similar to the Burman *Mahā Sutha*.

(iii) *Phra—Photisat* (=Bodhisatva)—relates the account of a previous life of Buddha as a Bodhisatva.[1]

We have other numerous Pāli books introduced into Siam. It is gratifying to note that the monks of Siam did not only borrow the Pāli literature from India, but engaged themselves in producing many other Pāli works, giving their own interpretation of the older books. Thus gradually the whole Pāli literature in Siam has grown to be very vast.

The Pāli literature, as it has grown in Siam, is described by M. G. Cœde's in the pages of B. E. F. E O, 1915.

It has already been stated that the Siamese king Chulalongkorn published the whole of the Pāli Tripitaka in Siamese character. The Pāli Tripitaka is also

1. See—Capt. J. Low —On Siamese literature (Asiatic Researches 1836 p. 338 and ff.)

available in Burmese and Sinhalese characters.

The Siamese *bhikṣus* have composed some books in Pāli, five of which are mentioned by the *Sāsana vamsa.*[1]

They are :—

(i) Sankhyāpakāsaka by Nāṇavilāsa,
(ii) Its tīkā by Sirimangala,
(iii) Visuddhimaggadīpanī by Uttarārāma,
(iv) Mangaladīpanī by Sirimangala, and
(v) Uppātasanti by an unknown author.

The *Tīkā* of *Saṅkhyāpakāsaka*, says M. Cœd'es, was composed by Sirimangala in C. S. 882, year of Dragon, (=A. D. 1520) during the reign of Bilakapanathādhirāja, who ascended the throne of Xieng Mai in A. D. 1495. The author lived at Navapura (Xieng-Mai) in the south-west part of Sīhalārāma, (*Icc'ayaṃ Navapure patiṭṭhita Sīhalārāmassa dakkhiṇapacchimadisāya patiṭṭhite......Sirimaṅgalao ti garūhi......*).

The same author Sirimaṅgala was responsible for another book *Maṅgaladīpanī*, which was written four years later in A.D. 1524 at Navapura (Xieng-mai) at a retired place in the Southern part of the city. It is not an original book, but a commentary on *Maṅgala Sutta (Sutta Nipāta*, II, 4). According to M. Cœd'es, this *Maṅgaladīpanī*, along with *Dhammapadaṭṭhakathā* and *Sarātthasaṅgha* constitutes one of the great books of Pali culture of the Siamese and Cambojans. The writer Sirimangala has been

1. Edited by M. Bode, P. T. S. 1897, p. 51.

described as the disciple of Buddhavīra (*Buddha-vīrassa sisso*).

There is an earlier book of Sirimangala, namely, *Vessantaradīpanī*, which he wrote in A. D. 1517.

The book *Uppātasanti* does not give the name of the author nor the date of its composition. It contains *śloka* in honour of the Lord Buddha, Dhamma and Samgha, which are recited to avoid accidents. The *Sāsana Vaṃsa* maintains that the recitation of these *ślokas* led to the defeat of a chinese army.[1]

Besides these books, there are other numerous works preserved in the libraries of Siam and Camboja.

In the city of *Navapura*, there flourished other writers. One of them is *Ñāṇakitti*, a Buddhist monk, who appeared during the last years of the fifteenth century. In his monastery, which was known as *Panasārama*, of the city of Xieng-mai (Navapura), he wrote a series of grammatical commentaries of *Aṭṭhakathās* of Buddhaghosa. His *Panasārāma* was situated in the north-west side of the city of Abhinavapura (*Iti Abhinavapurāvhayanagarassa pacchimuttaradisā bhāge patiṭṭite Panasārāme*). At that time the king of this Abhinavapura was Siri Tibhuvanādiccadhamma rāja.

The libraries of Phnoṃ Pén and of Bangkok preserve among others the following works :—

1. *Ibid.* p. 51.

(1) An *attayojanā* of Samanta pāsādikā, which was composed about 1492 or 1493.

(2) A *Janṭhidīpanī* of Pātimokkha, the book of discipline of the monks, written about 1492 or 1493.

(3) *Atthayojanās* of different commentaries of Abhidhamma (*Atthasālinī*, *Sammohavinodanī etc.*), which were written about 1495.

(4) *Kaccāyanarūpadīpanī*, which is the commentary of the famous *Rūpasiddhi* of Buddhapiya.

All these works were written by the monk Ñāṇakitti of Abhinavapura.

There were other grammatical works composed in Siam. One of them is *Ganthābharaṇaṭīkā*, being the commentary on Ganthābharaṇa, the grammatical treatise of the celebrated Burmese author Ariyavaṃsa (who lived at Ava in the middle of the fifteenth century). This commentary was written in 1585 by SUVAṆṆARAṂSI, the chief of Vijayārāma monastery (modern, Vat Vixai, at Vieng chan). We read in the colophon :—

> Ganthābharaṇaṭīkā yaṃ Vijayārāmasāminā
> Suvaṇṇaraṃsināmena Saṃgharājena dhimatā
> Sākyasiṃhassa nibbānā vassesu atitesu hi
> Aṭṭhavisasatādhīsu dvisahessesu racitā.

The life of Lord Buddha known under the name of *Pathamsambodhi* was perhaps compiled in Siam.

We, however, donot know either the date of its composition or the name of its author. It must be earlier than the 17th century, because it is cited by *Gandhavaṃsa*. In 1844, the king of Siam Phra : Nang Khao asked the Prince Paramanuxit Xinnorot, then known under the name of Suvaṇṇaraṃsi and chief of the monastery of Vat Xetuphon at Bangkok to collect fragments of this work and make a complete text. The Prince executed the order in the first six months of the year 1845 and composed the present recension of the book, in thirty chapters, which is now found in Siam and Camboja.

Of the historical literature in Siam, *Saddhammasaṅgaha* gives a historical summary of the Buddhist Councils and of Buddhism in Ceylon. It was composed by Dhammakitti. We learn from the colophon that this monk went over to Ceylon, where he received *upasampadā* and studied with the master Dhammakitti. After finishing his studies, he came back to his country Ayodhyāpura and wrote his work in the *Laṅkārāma* (monastery of Laṅkā), built by the king Paramarāja. The text of *Saddhammasaṅgaha* has been edited by N. Saddhānanda in J. P. T. S. [1]

The monk Bodhiraṃsi wrote two historical works—*Cāmadevīvaṃsa* and *Sihiṅganidāna* at Xiengmai. The author, however, does not say when these two treatises were composed. Prince Damrong sup-

(1) J. P. T. S. 1890, p. 21.

poses it to be composed between 1460 and 1530, because at this period, the Pāli culture flourished very much in the kingdom of Xieng-mai. M. G. Cœde's, however, places them at the beginning of the fifteenth century. These two works are not of great historical value, and in many respects inferior to *Jinkālamālinī* of Ratnapañña.

One of the important historical works of Siam, is *Jinakālamālinī*, about the date and author of which, there is certain confusion. The *Phonsāvadan yonak* says that Ratnapañña was the chief of the Bodhārāma monastery of Xieng-mai. In the preface of *Jinakālamālinī*, published in 1908 from Bangkok, the Frince Damrong supposes that Ratnāpañña in question is one of the two monks, of the same name, one of whom belonged to Lampang, and the other to Phujao (1511).

We, can, however, accept the statement that the work was composed in 1516 by Ratnapanna, residing in Ratana-mahāvihāra of Xieng mai, as appears from the colophon.

Jinakālamālini gives us the history of Buddhism, the story of births of previous Buddhas, of the three great Councils in India, of the propagation of Buddhism in the island of Ceylon and the religious chronology of Siam. One of the chapters of this work, deals with the history of Phra: Keo or Buddha, the famous statue which owes its origin to Nāgasena. This legend finds place in two other books—(1)

Ratanabimbavamsa of Brahmarājapanna (written at Sirijanālaya in the Mahādhammarājabbata monastery) and (2) *Amarakaṭabuddharūpanidāna* of Ariyavaṃsa. These works had perhaps an Indian source from which they drew their inspiration. They were composed perhaps towards the end of the fifteenth century.

Ariyavaṃsa was also the author of *Aḍḍhabhāgabuddharūpanidāna*, which relates the avatārs of another statue of Buddha.

Another Pali work composed in Siam, is *Saṅgītivamsa*, which was written by Vimaladhamma in 1789.[1]

It is quite natural to expect that with the coming of Indian artists and Indian style of art and sculpture in Siam, some Indian books dealing with art and sculpture should also be inrtoduced into Siam. One such book, known as *Buddhà lakṣaṇa*, perhaps, had been brought over to Siam. It gives "the more or less orthodox peculiarities of the characteristics of the body," of images. We donot know whether this *Buddha lakṣaṇa* has been properly edited and published. In Siam, however, these peculiarities of the images as laid down by this book, are not always followed. We know that king Phra Nangklao thought it 'a work of merit to shorten the fingers of the statue of the Sakyamuni preserved now in Wat Sudas (anadevārāma) in Bangkok.'

(1) M. G. Cœde's article in B.E.F.E.-O. 1915.

A paper about the attitudes of Buddha images in the Siamese monasteries was written by the Somtej Phra Paramanujit, the son of the King Phra Buddha Yot Fa (who died in A.D. 1854). This paper has been translated into English by Dr. O. Frankfurter, Ph. D. [1]

The Siamese literature contains many works based on Indian legends. We have *Rāma-ke-un* or the Ramayana in Siamese. Other books are :—

(1) *Wetyasunyin*—which gives the story of a king, who became an ascetic after contemplation of a withered tree.

(2) *Worawongs*—it relates the tale of a Prince how he fell in love with a princess, but was finally killed by a magic spear which was meant to guard her.

(3) *Chalawan*—gives the story of a Princess, who was loved by a crocodile.

(4) *Phumhon*—similarly tells how a Princess was loved by an elephant.

(5) *Prang Tong*—relates how a princess even before her birth was promised to a *yak* (yakṣa) in return for some fruit given by that *yak* for her mother.

(6) *Nok Khum*—narrates the theory of the origin of man-kind. It shows how man was born out of the egg of Nok Khum=Haṃsa.

Besides this legendary literature, we have in Siam, *Niti* literature, The term *Niti* perhaps comes

(1) The Attitudes of Buddha, J.S.S. X, II, 1913.

from the island of Bali, which also influenced by Indian culture. It means "good counsel". In Siam, wet get *Niti* books like—*Rules for the conduct of the king* and *Maxims of Phra Ruang*, the national hero-king of Siam.

The Siamese law books also drew their inspiration from Indian sources. We have in Siam law books like *Laksana Phra Thamasat*, *Phra Tamra* and *phra Tamnon*. These law books have been adopted from the Indian *Dharmaśāstras* and the *Code of Manu*.[1]

The Siamese tradition ascribes the origin of Siamese medical science to India. It was introduced by Kumarabhacca, the great physician who treated Lord Buddha. His work was translated into Siamese under the name *Rokha : nithan* (=Skt. *Roganidāna*). Like the Indian medical science, it is more philosophical and theoretical in character. It holds that as the human body is made up of four elements, namely, water, wind, fire and earth, good health depends on their equilibrium.

SIAMESE LANGUAGE.

Thus we find that Siam has borrowed liberally from the Pali religious literature, Indian legends, Indian law books and medical science. But marked influence of the Indian language can be traced in the Siamese language itself. There are many words in the Siamese language which owe their origin

(1) See—Siam in E. B.

to Indian vocabulary. A critical study of the Siamese language should be undertaken by Indian scholars.

The Siamese language has been studied scientifically by many foreign scholars. The chief among them was Pallegoix, 'whose Siamese dictionary is a stupendous monument of research and industry,' but he failed to assign true etymology to many Siamese words. In 1862, Van der Tuuk collected many Malay loan words in the Siamese language in his *Taalkundige Aanteekeningen.* Dr. Frankfurter has also written *Elements of Siamese Grammar.* In 1902, Dr. Gustave Schlegel of Leiden, published his *Siamese Studies.* It would serve to expound those phonetical laws which shall enable the student to recognise the original form of the foreign words borrowed by the Siamese'.

About the Siamese grammar, Dr. Schlegel says that the Siamese grammar like that of the other languages of transgangetic India, is entirely Malay. We have in both grammars the subject before the predicate, the object of a verb following the verb, the adjective and genitive following the substantive and the adverb following the verb. In Aryan and Chinese language, this order, however is inverted.[1]

When the Siamese borrowed Indian words, they reduced the polysyllabic Indian words to monosyllables putting double points between the single

(1) Siamese Studies, pp. A-8.

syllables. Thus *amarāvatī* was transcribed as *a: ma: ra : va : di.*

In Siamese, *ādityavāra* (Sunday) was changed into *van athit*, and Pali *aṅgàravāro* (Wednesday) became *van angkhan*, Sanskrit *Budhavāra* became *van phut*, *vṛhaspati* (Jupiter), *Pra : hat.*

In Siamese inscriptions, we find mention of Indian months like *Vaisākha* (Vaisākhā buddh vāra) *mrigasira* and *āshada.*

We make the following list of Indian loan-words in Siamese from Dr. Schlegel's *Siamese Studies:*

Siamese		*Sanskrit or Pali*
Abson	...	Apsara
Absorakanya	...	Apsarakanyā
Acha : ban	...	Ajapāla
Adjan, Adjar	...	Āchārya
Ahan, ahar	...	Āhāro
Ai	...	Āyaṃ
Akan, Akar	...	Ākāra
Akāt, Akātsa	...	Ākāśa
Akkhāt	...	Āghāto
Akkuson, Akkusol	...	Akuśala
A : ma : ra : va : di	...	Amarāvatī
A : ma : tang	...	Amatam
Amatdja	...	Amāthya
Amit	...	āmisha
Amphar	...	Ambar
Ana Khet	...	Āṇākhettaṃ
Anakhotakan	...	Anāgatakālo

Siamese		*Sanskrit or Pali*
Anakhotakan	...	Anāgatakāto
Anandon, Ananta : ra :	...	Anantaro
Anapra : charat-sadon	...	Rāshṭraprajanana
Anapra : yot	...	Prayojana
Anchuli	...	Añjali
Angkhara	...	Aṅgāra
Angkut	...	Aṅkuśa
A : ngun	...	Aṅgūr
Anuban, Anupal	...	Anupālana
Anukun	...	Anukūla
Anu phab	...	Anubhāva
Aorot	...	Aurasa
Aphon, Aphar, Ap-haranang	...	Ābharaṇaṁ
Aphatsada	...	Avaśada
Aram	...	Ārāma
Ari, A : ri	...	Hari
A-rung	...	Aruṇa
Asa, Assa, Assava	...	Aśva
Asún, Asur, Asura	...	Asura
Athikarāt	...	Adhikarāja
Athit	...	Āditya
Avāt	...	Āvāsa
A : va : tan	...	Avatāra
A : ya : mani	...	Ariyamaṇi
A : ya : muni	...	Ariyamuni

Siamese		*Sanskrit or Palī*
B		
Badan, Badal	...	Pātāla
Bai	...	Pāyaso
Bala	...	Pāla
Banchon	...	Pañjara
Bandu ràcha : Si	...	Paṇḍu ràjasiho
Banlai	...	Palayo
Ban lang	...	Pallañko
Bannarasi	...	Paṇṇarasī
Banphacha	...	Pravrajati
Banphacha	...	Pabajjā
Banphata	...	Parvata
Banyarong	...	Pañcharaṅgo
Banyat	...	Paññati
Banyatitham	...	Dhammapaññatti
Bara : mèt	...	Páramitā
Basika	...	Upāsikā
Bāt	...	Pāśa
Bāttra	...	Paṭṭa, Patra
Bongkocha, Bongkot	...	Pankaja
Borivar	...	Parivāra
Borommakot	...	Paramakośa
Bovora	...	Paravara
Būn, Būnya	...	Puṇya
Bun	...	Pūrva, Pūrna, Pura
Bûrâ : phâ	...	Purava
Butsa	...	Pushpa
C		
Chaiya	...	Jaya

Siamese		*Sanskrit or Pali*
Chakkra : lava	...	Chakravàla
Chala, Chale	...	Jala
Chalak	...	Śalākā
Chana	...	Jana
Chip	...	Jīva
Chollaman	...	Jalamārga
Chollanetr	...	Nétrajala
Chomphu thavib	...	Jambudvīpa

D

Dāra	...	Tāra
Datchani	...	Tarjanī
Davadyngsa	...	Tāvatiṁso
Davadüng	...	Trayastrimśas
Decha	...	Tejas
Djak	...	Chakra
Djâla	...	Jāla
Dja : la	...	Jaṭā
Djamnierakan	...	Chirakāla
Djan, Djantra	...	Chandra
Djanthan	...	Chaṇḍala
Djatura	...	Chatur
Djeta : māt	...	Chaitramāsa
Djeta : na	...	Chetana
Djidavannang	...	Chitravana
Djim	...	Pacchimo
Djinda, Djinta	...	Chinta
Djon, Djor, Djora	...	Chora
Djora Khong	...	Chara Kumbhīra.

Siamese		*Sanskrit or Pali*
Don, Dol	...	Tala
Duriya	...	Tūrya
Duriyang	...	Tūriyaṁ
Dusit	...	Tusita
Dutsadi	...	Tushṭi
	G	
Gru	...	Guru
	H	
Ha : ri	...	Hari
Hat	...	Hasta
Hatthi	...	Hatthi
Hēt	...	Hetu
Holoman	...	Hanumant
Hong, Hongsa	...	Ḥamsa
Hora	...	Horā
Hot	...	Sāhasika
	I	
Inthri	...	Indriya
Issa : ro, Issa : ra	...	Issaro
Itsara, Isuén, Itsa-vara	...	Isvara
Isún	...	Asura
Itchā	...	Ichchhā
	K	
Kobilla : vatthu	...	Kapilavatthu, Kapilavastu
Kabpa	...	Kappa, Kalpa
Kai	...	Kāya

Siamese		*Sanskrit or Pali*
Ka : na	...	Kanakaṁ
Kaka : bāt	...	Kākapada
Kal, Kala	...	Kāla
Kala : pak	...	Kālapakkho
Ka : lasi	...	Kalasi
Kam	...	Kammam, Karman
Kamphol, Kamphon	...	Kambala
Kanburi, Kandjana-buri	...	Kānchanapurī
Kandj : na	...	Kānchana
Kantha	...	Kaṇṭha
Ka : ra : bur	...	Karpūra
Karakot	...	Karakata
Ka : sat	...	Kshatra
Ka : satitr	...	Kshattriya
Kasem, Ka : sem	...	Kshema
Kesa, Ket	...	Keśa
Kesón	...	Keśara
Khabpha	...	Gabha
Kham	...	Gáma, Gráma
Khamana	...	Gamana
Khara	...	Gharanı
Kharyha	...	Gṛha
Khattiya	...	Khattiyo
Kho ban	...	Gopāla
Khodom	...	Gotama
Khong	...	Kumbhīra
Khongkha	...	Gaṅga

Siamese		*Sanskrit or Pali*
Khru, Khuru	...	Guru
Khrut, Khruttha	...	Garuḍa
Khun	...	Guṇa
Krittisap	...	Kṛtiśabda
Krū pit	...	Vaidyaguru
Kusala, Kusol	...	Kūsala

L

Lák	...	Lakṣha
Lakhon, Lakhor	...	Nāgara
Lakkhana	...	Lakshana
La : làt	...	Lalāta
Lapa, Lave	...	Vāla
Làph	...	Lābha
Lavo	...	Nava
Lék	...	Lekha, Rekhā
Lokha ban	...	Lokapāla

M

Maha :, mahá	...	Mahā
Mahaphrom	...	Mahābrahman
Mahèsuèn	...	Maheśvara
Mahoranoph	...	Mahārṇava
Mahori, Ma :hori	...	Mahāturiyam
Maitri	...	Maitrya, Maitri
Makha : màt	...	Māghamās
Makuṭo	...	Mukuṭa
Mangkhala	...	Maṅgala
Mangsà	...	Māmsa

Siamese		*Sanskrit or Pali*
Màt, Más	...	Māsa
Matsakan	...	Namaskāra
Mèk	...	Megha
Mèt, Mètsa	...	Mesha
Mit, Mitsa, Mitr	...	Mittra
Montara	...	Mantra
Moranang	...	Maraṅaṁ
Mun	...	Mūla
Musikathan	...	Mūshikadanta

N

Nai, Nayok	...	Nāyaka
Nākh	...	Nāga
Nakhon	...	Nagara
Nalika	...	Nālikā
Namatsakan	...	Namaskāra
Namo	...	Namo
Nana	...	Nānā
Naraka, Nara : ka	...	Naraka
Nidja	...	Nitya
Nier	...	Nir
Nier : khun	...	Nirguṇa
Niera : thit	...	Nirdeśa
Niera : thot	...	Nirdosha
Nimit	...	Nimitta
Nivèt, nivès	...	Nivèśa

O

Ong	...	Anga
Ongkhachāt	...	Angajāti

Siamese		*Sanskrit or Pali*
Ongkhuli	...	Anguli
Osot	...	Aushada

P

Pa : chimma	...	Pacchima
Pa : djeka : phot	...	Pratyekabodhi
Pak	...	Paksha
Paksá	...	Pakshi
Pa : ra : lok	...	Paraloka
Pa : thuka	...	Pādukā
Pathum	...	Padma
Phāb	...	Bhāva
Phacha : na	...	Vachana
Phahā	...	Vāhu
Phaha : na	...	Vāhana
Pha : hu	...	Bahu
Phai	...	Bhaya
Phaithum, Phaithurya	...	Vaidūrya
Phak	...	Bhāga
Pha : la : phuürksa	...	Vrikshphala
Phanthana	...	Bandhana
Phanthu	...	Bandhu
Phanuma	...	Bhānumant
Pharana : si	...	Vārānasi
Phasukri	...	Vāsuki
Phayakon	...	Vyākarana
Phayu	...	Vāyu
Phayuhayatra	...	Vyūhayātra
Phet, Phëtai	...	Vaidya

Siamese		*Sanskrit or Pali*
Phét	...	Vyasana
Phèt	...	Vedas
Phĕt, Phetchara	...	Vajra
Phikkhu phava	...	Bhikku bhāvo
Phinai	...	Vinaya
Phinat	...	Vināśa
Phit	...	Visaṁ, Visha
Phok	...	Bakhsh
Phong	...	Vamsa
Phra	...	Vara
Phra In Suén	...	Indreśvara
Phrommalok	...	Brahmaloka
Phrommaphong	...	Brahmavamsa
Phrük	...	Vṛksha
Phrüktha	...	Vṛddha
Phrütthi	...	Vṛtti
Phu ban	...	Bhūpāla
Phum, Phu : mi	...	Bhūmi
Phut, Phuttha	...	Buddha
Phutala	...	Bhutala
Phuva	...	Bhūpa
Pidok	...	Pitaka
Pisat	...	Piśācha
Pracha : chon	...	Prajanana
Pra : cha : Rát	...	Rāshtraprajā
Pra : chuban	...	Pacchupanno
Pra : djak	...	Pacchako
Pra : hat	...	Vrihaspati

Siamese		*Sanskrit or Pali*
Prakan	...	Prākāra
Pra : kan	...	Prakāra
Pra : phrükthi	...	Pravṛtti
Pra : sāt	...	Prāsāda
Pret	...	Preta
Puriso	...	Puriso, Purusha

R

Racha	...	Rāja
Ràchasab	...	Rājaśabda
Ràcha Vong	...	Rājavamsa
Ra : du	...	Ṛitu
Rahu	...	Rāhu
Rak	...	Rāga
Rakha	...	Argha
Raksot	...	Ṛākshas
Ram	...	Ārāma
Ramesuen	...	Rāmeśvara
Ra : tha	...	Ratha
Ratsadon	...	Rāshtra
Rat, Rattana	...	Ratna
Risaya	...	Īrshyā
Rit	...	Rīti
Rok, Rokha	...	Roga
Rot	...	Rasa
Rub phāb	...	Rūpa bhāva
Rung	...	Aruṇa

S

Sadudi	...	Stuti

Siamese		*Sanskrit or Pali*
Sa : hatsa	...	Sahasra
Sakdi	...	Śakti
Sakhon	...	Sāgara
Sakkaya : rát	...	Śākyarāja
Sa:konla	...	Sakala
Sàla	...	Śāla
Salika	...	Śarikā
Samli	...	Śālmali
Samut	...	Samudra
Sang	...	Śarikha
Sangsāra	...	Saṁsāra
Sanpha	...	Sarva
Santo	...	Santo
Sār	...	Sāranga
Sarira	...	Sarīra
Sasi	...	Śaśin
Sasithon	...	Śaśadhara
Sat	...	Sāsanam
Satpha	...	Sattva
Savami	...	Svami
Savan	...	Svarga
Savankhaburi	...	Svargapurī
Savankhalok	...	Svargaloka
Savetra	...	Sveta
Sayām	...	Śyāma
Sayumphon	...	Sayamvarā
Sayamphu	...	Sayambhū
Sayam pra : thet	...	Śyāma pradeśa
Sèngkhala	...	Śrigāla, Sigālo

Siamese		*Sanskrit or Pali*
Sin, Sil	...	Śīla
Singha : rat	...	Siṁharāja
Singhon	...	Simhala
Siri	...	Śrī, Siri
Solotsa	...	Solasa, shoḍaśa
Sop	...	Śava
Suèn	...	Śūla
Suka : pak	...	Sukka pakkho
Sun	...	Sūra
Suriya	...	Sūrya
Sūt	...	Sūda, Śūdra
Syam raṭṭham	...	Śyāma rāshtra

T

Ta : khina : vat	...	Dākkhināvaṭṭo
Talabat	...	Tālapatra
Talapoin	...	Tālapāṇi
Tamra	...	Tantra
Tan, Tal	...	Tāla
Tatsa	...	Daśa
Tavan	...	Tapana
Techo	...	Tejo, Tejas
Thaksin	...	Dakshiṇa
Tham	...	Dhammo, Dharma
Thammalok	...	Dhammaloka
Thammothetsana	...	Dhammadesanā
Than	...	Dāna
Than, Thantha	...	Daṇḍa, Daṇḍaka
Than : buri	...	Dhanapurī

Siamese		*Sanskrit or Pali*
Thanu	...	Dhanus
Tharani	...	Dharaṇī
Thasa	...	Dāsa
That	...	Dhātu
Tha : thakkhot	...	Tathāgata
Tha : vara : vadi	...	Dvāravatī
Thèp	...	Deva
Thet	...	Deśa
Thibodi	...	Adhipati
Thirat	...	Adhirāja
Thuk	...	Dukkha
Thuli	...	Dhuli
Trai lok	...	Trailokya
Trai pidok	...	Tripiṭaka
Tri muk	...	Trimukha
Tri phet	...	Traividyā
Trisun	...	Triśula

V

Va : di	...	Vāṭī
Vala : maruk	...	Vanamṛga
Van	...	Suvarṇa
Van phut	...	Budhavāra
Van pra : hat	...	Brihaspativarā
Van sao	...	Saurivāra
Varun	...	Varuṇa
Vatsanta	...	Vasanta
Vehan	...	Vihāra
Vethangkha	...	Vedāṅga

Siamese		*Sanskrit or Pali*
Vetsandon	...	Vessantaro
Vi : chai	...	Vijaya
Vithe	...	Videha
Vivaha	...	Vivāha
Viyok	...	Viyoga
Vong	...	Vamsa

Y

Yacha : na	...	Yāchanā
Yak	...	Yaksha
Yakkhini	...	Yakkhiṇi
Yam	...	Yāma
Yamuna	...	Yamunā
Yaova :	...	Yauvana
Yatra	...	Yātrā
Yiva	...	Jīva
Yivon, Yivor	...	Chivara
Yok, Yokha	...	Yoga
Yom	...	Yama
Yommaràt	...	Yamarāja
Yoni	...	Yoni
Yot	...	Yojana
Yotha	...	Yodha
Yukkhun	...	Yugala
Yupha : rat	...	Yuvaraja [1]

1. See—Siamese Studies, pp. 94-128

KINGS OF SIAM.

(i) Dynasty of Sukhodaya

Kings of Siam.	Events in India.
1. Śrī Indrāditya 1218. A. D.	1st battle of Tirori 1191 A. D.
2. Bān Muran	2nd Battle of Tirori 1193 A. D.
3. Rāma Rāja or Ram Khamhen 1283 A.D.	
4. Hṛdaya Jaya Jeṭṭha 1354 A. D.	
5. Śrī Suryavamśa Rāma 1355 A. D.	

(ii) Kingdom of Ayuthiya

1. Rāmādhi pati Suvaṇṇadola 1350-1369	
2. Rāmessura 1369-1370	
3. Paramarājadhirāja (Banu-mahānāyaka) 1370-1388	
4. Suvaṇṇacanda 1388	
5. Rāmessura (2nd time) 1388-1394	
5. Rāmarāja 1394-1397	Vascode Gama in India 1498 A. D.
6. Nagarāinda 1397-	

	Kings of Siam	Events India
7.	Paramarājādhirāja	1st Battle of Panipat
8.	Paramatilokanātha	1526 A. D.
9.	Indarāja	
19.	Rāmādhipati 1529 A. D.	
11.	Buddhānkura	2nd Battle of Painpat 1556 A. D.
12.	Raṭṭhādhirājakumāra	
13.	Jayarājāsi	
14.	Bayatta Jinarāja (Vansādhi-rāja)	
15.	Dirarāja	
16.	Mahāmahinda	
17.	Mahādhammarāj sid-viratna	
18.	Narissa	Sir Thomas Rœ at
19.	Rāmessara	Jahangir's Court
20.	Indarāja (1610-1628)	1615 A. D.
21.	Jeṭṭharāja	
22.	Adiccavaṃsa	
23.	Sudhammarāja 1630 A. D.	
24.	Diyara	
25.	Suvaṇṇapāsāda	
26.	Anujādhirāja	
27.	Narāya 1664 A. D.	

KINGS OF SIAM.	EVENTS IN INDIA.
28. Bijjarājā Mahāupāda	
29. Sarasakka	
30. Mahācora (1732 A.D.)	
31. Mahākāla-Rājādhirāja Rāmādhipatī	Battle of Plassey 1757 A. D.
32. Udumbarapuppha 1758	
33. Jeṭṭhādhirāja 1758-1766	

The Dynasty of Bangkok.

1. Chao Phaya Chakkri 1782 A. D.	
2. Budha Löt La	
3. Phra : Nang : Klao	
4. Mongkut 1851-1868	Sepoy mutiny 1857 A. D.
5. Chulalong korn 1868-1911	
6. Vajirāvudh 1911-1925	

BIBLIOGRAPHY.

1. A Propose des origines et de l'histoire Ancienne du Siam par P. Petithuguenin (Journal of Siam Society, II, p. 1).

2. Burmese Invasion of Siam
By Nai Thien (J. S. S. V. I. 1908)

3. Documents sur la dynastie de Sukhodaya par G. Cœdes, (B. E., F. E.-o, 1917)

4. Inscriptions du Siam et la Pèninsula Malaise par M. L. Finot (B. C. A. I. 1910, p. 147).

5. Le Siam Ancien.
par M. E. Aymonier, (J. A. mars-avril, 1903)

6. Le Siam Ancien.
par Fournereau (2 Vols. 1895)

7. Le domaine Archéologique du Siam.
par M. Le Commandant L. de Lajonquiére (B. C. A. I., 1909 p. 188)

8. Notes critiques pour servir a l'histoire du Siam.
(B. E. F. E.-o, XVI, 3, 1916).

9. Note on a Tamil Inscription in Siam.
By E. Hultzsch, (J. R. A. S. 1913 p. 337)

10. On the Government of Siam
By Capt. James Low (Asiatic Researches 1836, p. 246).

11. On Siamese Literature
By Capt. James Low (As. Res. 1836, p. 338).

12. Rapport Sommaire Sur Une mission Archéologique (1907-1908)
par M. Le Commandant L. de Lajonqiuère (B. C. A. I. 1909 p. 162).

13. Researches into Indigenous Law of Siam as a study of Comparative jurisprudence By. T. Masao (J. S. S. II, p. 14)

14. Siamese Archœology
By Col. G. E. Gerini (J. R. A. S. 1904)

15. Siamese Studies
By Dr. G. Schlegel (Leiden, 1902)

16. Siam in 1688 By O. Frankfurter-(J. S. S. V 1908)

17. Siam-in Encyclopaedia Britanica
-in Encyclopaedia of Religion and Ethics

18. Some Archœological Notes on Monthon Puket
By W. W. Bourke (J. S. S. II, p. 49)

19. The oldest known writing in Siam
By C. Bradley (J. S. S. VI, I 1909)

20. The King of Siam's Edition of the Pali Tri-pitaka
By R. Chalmers (J. R. A. S. Jan. 1898)

21. The Wheel of the Law
By Henry Alabaster (London 1871)

22. The Attitudes of Buddha
By O. Frankfurter (J. S. S. X, 1913)

23. The Proximate source of the Siamese Alphabet
By C. Bradley (J. S. S. X. 1913)

24. Translation of Van Vliet's Description of Siam
By L. F. Van Ravensway (J. S. S. VII, I, 1910)

25. Une Recension Pâlie des Annales d'ayuthia par G. Cœdes B. E. F. E.-o, 1914).

close to the bamboo with a bag of coins, and one of the swingers, leaning far out and watching his opportunity, makes a grab with the mouth and secures the bag in his teeth. Custom has decreed that to complete the ceremony the swinging must take place three times and to that end three small money bags are provided by the Royal Treasury, the first containing twelve ticals, the second ten, and the third eight. This brings the ceremony to an end, and Phra Isuen is allowed to place his raised foot on the ground once more *and after receiving the prayers of the Brahmans to depart with his satellites in the procession the way he came. The ceremony is repeated on the next day but one, with the same observance, and is then over for the year.

ANDOLAKA—MAHOSAVA

The Great "Swing" Festival.

The great "Swing" Festival is so called as swinging was done by Siva and Uma for their pleasure.

In the garden of "Nandan" somebody in an embrace of his wife having thick breasts sat on a swing made of the "Modhavi" creeper climibng on the trees "Santana" and "Parijata" and was moving it to and fro during spring in the combined effect of "Ardra"

* For this part of the ceremony see Hastings : En, of Religion & Ethics V : p. 889.

when the cuckoos were chirping the "Panchama" tune, the whole garden was charged with sweet odours which caused madness in the hosts of the dancing Vidyadharas. Even celestial maidens were singing divine songs so melodiously that even Cupid was maddened in love. On looking at the unknown couple swinging, Uma said to Siva; "Oh Lord! I am curious to see this couple. Please cause a well adorned swing to be made for me and let us swing together!".

Listening to Uma's word, Siva called all great giants and ordered them to construct a swing. There upon the giants erected and raised two firm pillars, (like the fulfilment of one's desires) and ran a horizontal bar over across them. "Vasuki" was substituted for rope. Under his expanded hood, an altar as bright as gems was prepared with a tapestry of silk canvassed over. Its top was adorned with garlands, gems and pearls. The entire structure was made charming with pieces of beautiful cloth and deer-skin. All work being over the giants humbly informed Siva of it. Siva whose crown-jewel is the crescent moon at once climbed upon it. It was set in motion by the attendant hosts. On his right stood Jaya while Vijaya stood on his left, both fanning Siva and Uma with chowry in there hands. On that occasion, swinging Uma, the gods, demons and their wives were in

great joy. The celestial Gandharvas praised: the celestial maidens danced: the celestial musicians played on their different loud musical instruments, all big mountains quaked: the seven oceans were agitated: all great winds blew vehemently: all these happened where Siva and Uma were swinging. All the gods saw that the whole world was trembling in fear. They, headed by Indra, approached Siva who can purify sins, prostrated themselves at his feet and reported to him thus:—"Oh Almighty Siva! please stop from this, thy recreation. Oh Lord! the entire universe is in danger thereby and the ocean encroaches upon all land." When the gods thus praised him he was so pleased that he jumped down from the swing in great joy. Then, he clearly and distinctly addressed to the celestial audience that were witnessing the events. "This "Swing "Festival is to be celebrated on the bank of "Pushkarini" during spring. The altar is adorned with silk embroidered in gems. It is to have an umbrella and a chowry. A wreath is to be tied around it with golden balls, beautiful ornaments, stars and flowers. The wreath is to have images of hanging Vidyadharas. Large mirrors are to be kept at the sides of the altar. The altar can still be adorned with what is beautiful to the sight. Then the sacrificial fire is to be worshipped: oblations to be given to the quarters. This being done, Siva is to be placed in the alter with the mula mantra before all people surrounded by their friends and relations. The learned Brahmin who is standing at the side recites

the best mantra when men and women praise the deity and place flowers, scented sticks, incense and perfumes. At this time women make a mixture of colours in water with saffron and pump it out on the people by means of golden horns. At this time temple-maidens wear coloured cloth and golden belts. They are marked on their foreheads with saffron dust. They chew "pan Supari" and wear garlands of flowers. Being thus pumped with coloured water, which is yellow and gold, they enjoy the happiness of Cupid. Those who follow the celestial in the "Swing" festival live long, happily, with good progeny, wealth and corns, cross the worldly existence and at last reach my city."

(Viṣṇu and Lakṣmi are substituted for Śiva and Uma when the Vaiṣṇavas perform this festival.)

Translated from "Bhavi-p-Uttara Parva, Chap. 133—pp-494."

APPENDIX—II.

THE CORONATION OF THE KING OF SIAM

After the death of His Majesty the King Rama VI of Siam on November 26, 1925, his younger brother ascended the throne under the title of His Majesty the King Prajadhipok. The coronation of the new King took place on February 26, 1926, when there were magnificient ceremonies, partly Hindu and partly Buddhist in character. Here again we find the important part played by the Brahmin priests, who still retain their position of honour in the royal court.

Following is the pen-picture of gorgeous scenes conneceted with the coronation of the new King of Siam. It is from an eye-witness from Bangkok under date February 26, 1926 :—

"Yesterday there was written, and turned over, another page in the history of Siam. His Majesty King Prajadhipok, King of Siam, was crowned with traditional ceremonial, in the presence of the Princes of the country and the representatives of foreign Governments. Impressive throughout and laden with old-time tradition, the ceremony of the actual Coronation will remain imbedded in the memory of those who were privileged to witnessit. To those of Siamese blood there was felt the full significance of the historical occasion ; to others there was presented a ceremony laden with Eastern ritual, so deeply and spiritually impressive that the emotions were swayed

and bent with easy grace to the inspiration of the moment. It was a never-to be-forgotten scene as His Majesty lifted the Crown that was the symbol of his sovereign power and placed it on his head.

"Yesterday was the supreme day. But the ceremony goes as far back as February 3, when a chapter of priests held a service of benediction in preparation for the inscription of His Majesty's full official style and title on the following day. Adhering to custom, water from various shrines in the 17 circles was consecrated and conveyed in urns to the Capital. Following a preliminary evening service on the 21st instant, held in the Baisal Hall by 30 priests, at which the Royal Family and Officials of State attended upon His Majesty, three evening benediction services were held on three days, in all three sections of the Chief Residence. And then yesterday morning the Archbishop of the North extinguished the Candle of Victory in the hall of Amarindra. That marked the end of the Buddhist part of the Coronation.

"Meanwhile, Brahmin priests tended the sacrificial fires in honour of the Hindu Trinity in a pavilion apart and generally made sacrificial preparations for the rites to follow.

"That led up to the Coronation proper.

"These elaborate rites are deemed necessary before the King can assume the Crown with all the symbolism of responsibility and power that it holds. Only in the East we may think is there elaborate ritual in con-

nection with the crowning of a King. But if we will but turn to the West we will find the existence of ceremonial, which, perhaps not so protracted, is at least marked by a fulness and a respect for detail that carries one back to ancient times.

"And so to the great day. As the dawn broke the thought that was uppermost was that before the sun again set, another King of Siam would have been crowned to carry into the future the glories of the past and to add to the history of the Kingdom the force of his personality and power.

"The morning broke dull and wet. Rain commenced to fall during the night and when dawn came, it was still falling heavily, sweetening and refreshing the parched land. Rain on Coronation morning is regarded as a good omen. It may be of interest to note also that on the day His Majesty was proclaimed King in November, rain fell, after a dry spell. The proceedings yesterday morning were timed to commence at 9.35 a m. with the Royal ceremonial bath, and it is significant that almost at the identical minute, the sun for the first time broke through the clouds and shone brightly until the time was approaching for the afternoon ceremony, when the rain again suddenly commenced to fall in torrents These circumstances are taken as hopeful signs for the new reign.

"Yesterday morning before 9 o'clock His Majesty, in Regal State, proceeded to Baisal Hall, where were assembled Princes of the royal blood, foreign re-

presentatives of ministerial rank and higher officials of State. The auspicious hour was 9·53 and that moment the High Priest of Siva invited His Majesty to take a ceremonial bath of purification and anointment on a specially-erected pavilion between Baisal Hall and the residence of Chakrabarti Biman. The anointment consisted of (a) water from the five principal rivers of the Kingdom—the Menam Chao Phya, Mekiong, the Rajapuri River, the Bajrapuri River and the Bang-pakong River—supposed to be an analogy for the famous classical five rivers of ancient India—the Ganges, Mahi, Yamuna, Sarabhu and Airaviti; (b) water of the four ponds of Subarna which are sanctified through constant usage in every State ceremony where there is an anointment: and (c) some of the water from the 17 circles which had been previously concentrated. Before rising His Majesty received benediction and anointment from Their Royal Highnesses Prince Bhanurangsi and Prince Nagor Svarga, as well as from the Prince Patriarch.

"This ceremony was accompanied by a fanfare of drums and trumpets the playing of the National Anthem, and a Royal salute of 19 guns. At the same moment the Royal Umbrella of State was raised at the Amarindra Hall, the Chakrabarti Biman Hall, Dusit Mahaprasat Hall, Chakri Hall, and Anaeasamakhom Hall. Then the music died down, the boom of the guns ceased, and silence again fell upon the gathering. Impressive and signicant holding

within its heart a wealth of meaning, one could not but think that here was being enacted a scene almost too sacred, almost too full for human eyes.

"As the ceremony proceeded it grew in grandeur and impressiveness. Outside the walls of the Palace had gathered hundreds of loyal subjects, who while not qualified to appreciate all that was transpiring within the Palace, could not but fail to be moved by a certain emotion, as they sought to conjure up in their inexperienced mind the phase of history that was being enacted.

"At 10-52, the King sat himself on the Octagonal Throne made of fig wood, under the royal canopy, and received further anointment from Brahmins who, with the Court Pundits, represented the eight cardinal points of the Kingdom, as follows:—

"East —H. R. H. Prince Vividh, Court Pundit. and Phra Rajaguru Vamadeb, High Priest of Siva (water from Prachin Circle).

"South-East:—Luang Yodhadharmanides, Court Pundit, and Phraguru Astacharya, Brahmin Priest (water from Chandapuri.)

"South:—Phya Vichitradharm Court Pundit, and Phraguru Satananda Muni, Brahmin Priest, (Circle of Nagor Sri Dharmaraj and Pattani)

"South-West:—Phra Rajabhirom, Court Pundit, and a Brahmin Priest, (Circles of Jumbor and Bhuket.)

"West :—Phya Mahanam, Court Pundit and a Brahmin Priest, (Circles of Nagor Jaisri and Rajapuri.

"North West :—Phra Nanavichitra, Court Pundit, and a Brahmin Priest (Circles of Bayab, Maharashtra, Nagor Svarga and Visnulok).

"North :—Chao Phya Yamaraj, Court Pundit, and a Brahmin Priest. (Circles of Ayudhya and Uttara).

"North East :—Phya Pariyati, Court Pandit, and a Brahmin Priest. (Circles of Nagor Rajasima, Ubol and Roi-Et)

"Then followed a ceremony that called for the King turning in each of the directions noted, commencing with the East, and receiving from each Pundit due obeisance and an address in 'Pali, to which His Majesty replied, the reply in each case being practically identical, only the necessary modifications to specify the particular quarter and to name its traditional guardian, being introduced. For instance, the Pundit in the East advanced ; and after making due obeisance, observed in Pali :—

" May it please Your Majesty ! May the Sovereign here give me leave to pronounce his victory.

" May the Sovereign, turning now towards the East, seated upon his Reyal Throne, extend his protection and exercise Royal authority over all those realms situated to the East and all beings that therein dwell.

" May he remain on earth, further protecting

this kingdom, as well as her Buddhist Religion and her people.

"May he remain long in sovereignty, without ills, accomplishing success, and may his years number a hundred.

"May the Sovereign Guardian of the East, renowned as Dhataratha, gently protect the King and his realms. Whoever create evil in this eastern quarter, may the Sovereign, through his might, triumph over them all in a righteous manner."

"The Pundit then handed a cup of anointed water from the Eastern Circle (Prachin) while reciting the following stanza :—

"Through the power of the Triple Gems (the Buddha, the the Lore, the Brotherhood), and through this water poured down upon him, may the King be awarded with success in the way heretofore invoked."

"The King then answered in Pali versein the following poetic terms :—

"Your auspicious speech, going right to the hearts of kings, I fain accept. May it come to pass as you have said. I shall extend my protection and exercise Royal authority over all those realms to the East and all beings that dwell therein. I shall remain on earth, further protecting this kingdom, and her Buddhist religion and her people."

The Pundit then said :—

" Good my Loid."

The Brahmin of the quarter then anointed His Majesty in due form.

This was repeated in detail, with the modifications mentioned, in every direction, until the circle of eight had been touched, after which the king rose from the Octagonal Throne and the procession moved with the King at his head.

All the elaborate and highly necessary ceremonial was but the prelude to the supreme moment—the actual crowning of the King. His Majesty sat in Regal State, surrounded by all the panoply of Eastern ceremonial sat there solitary, outwardly calm, though what inward emotions moved him at this stage none but he can tell.

A great silence pervaded the hall, into which at points the sunlight crept and was thrown back off the glittering ornamention. Slowly the priest took the Crown from the bearer in the possession and reverentially handed it to His Majesty, who, amidst a deep hush, with a dignified and stately movement, placed it on his head.

Another King of Siam had been crowned, another added to the roll of illustrious Monarchs who have thrown their personality into the pages of the Kingdom's history.

Then the stillness was broken by the first salute of the guns without and the music and fanfare within the palace. A salute of 19 guns was fired by the three ancient guns, named Mai·aruk, M·hachai and Mahà-

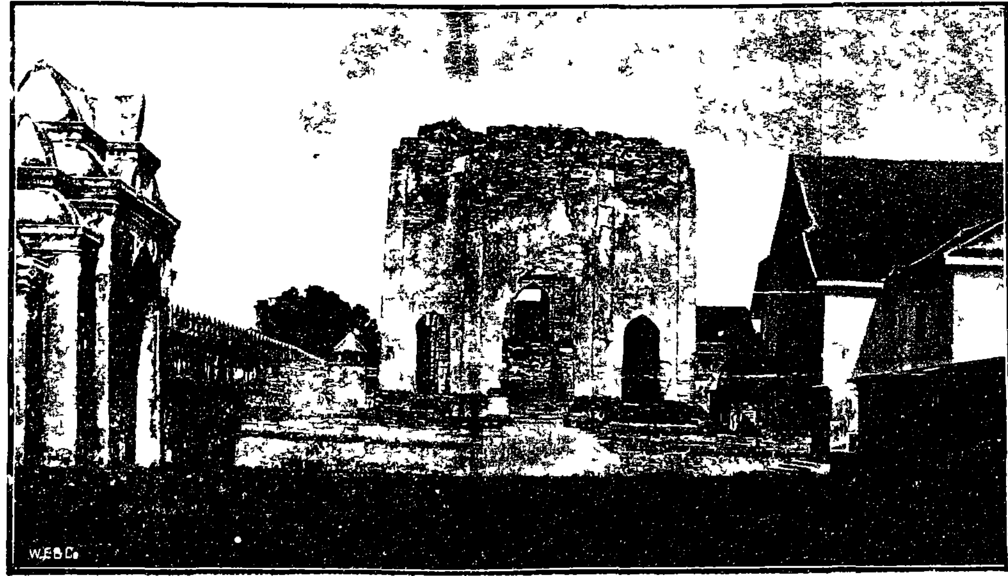
chakr, within the palace precincts, whilst further off a Royal salute of 101 guns was fired by the Army and Navy. That was the signal to the outside world that the king had been crowned.

In the temples, the message was received, and was sent out to the people by the ringing of bells. Solemn and clear and true, dignity and joyousness blended; to the tutored and untutored alike the message was sent.

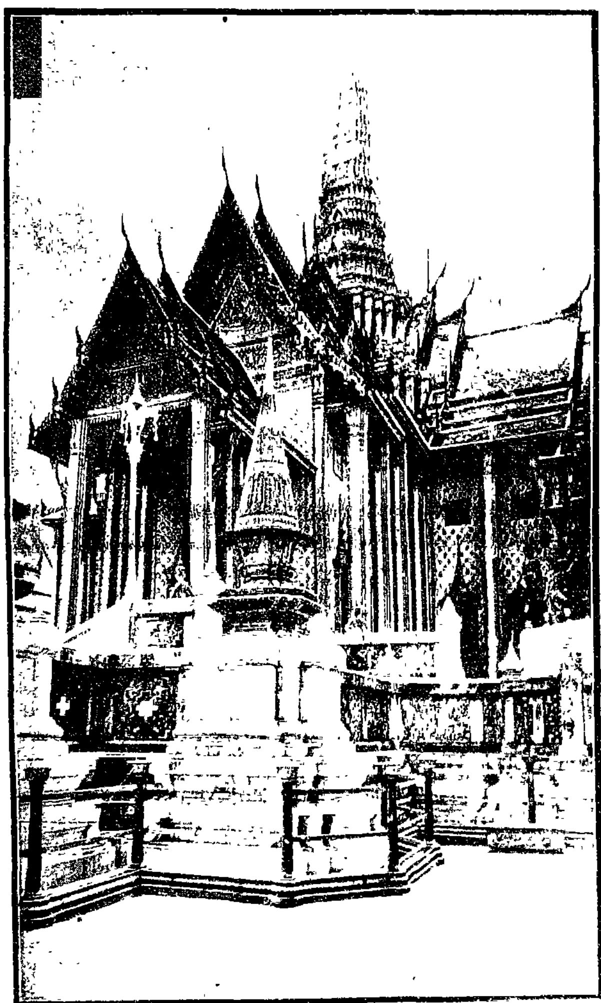
The King was crowned.

But that was Bangkok. By a pre-arranged system of signals, the tale was told to temples through out the country, and in the temples, with due solemnity, the bells were rung, and the message was wafted to the labourer in the fields, to the men whose daily duties take them into the fastness of the jungle to the traders in the villages, to the people on the rivers. From the Capital it went forth to every nook and cranny of the land. From province to province it spread, into the innermost recesses of the country. To plain and hill and shore the pregnant notes of the temple bells were wafted—and the people knew and rejoiced.

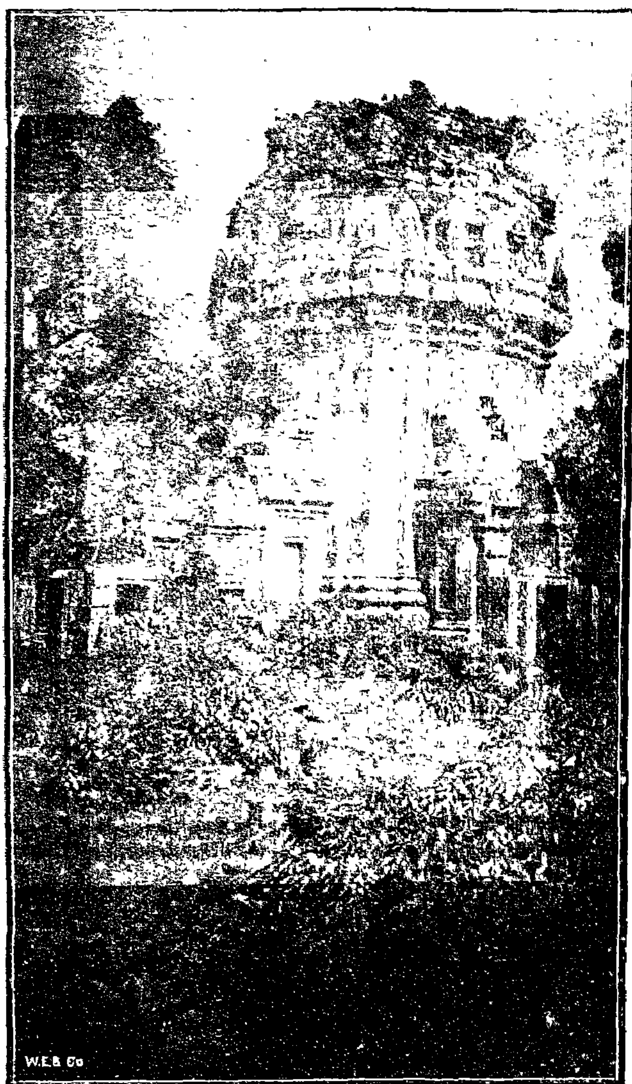
The King was crowned.



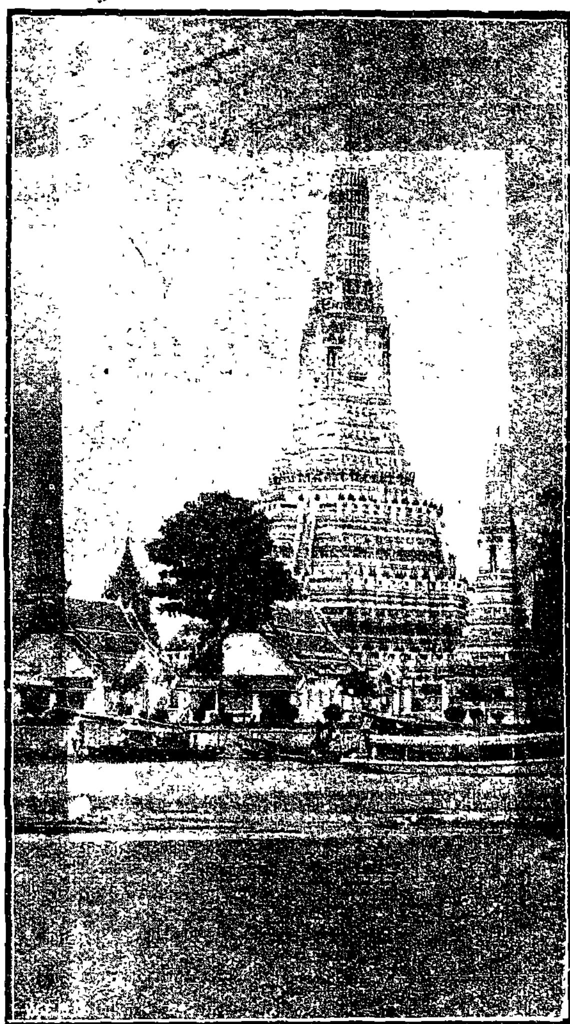
Temple at Lobpuri in Siam.



Wat Pro Keo in Siam.



Temple at Pimai in Siam.



Wat Cheng in Siam.



Wat at Ayuthia in Siam.



[illegible] at Wat [illegible]

INDEX TO INDIAN COLONY OF SIAM

5. Nilamatapuranam. text edited by an English Preface, an index to the verses and English appendices by Prof. R. L. Kanjilal M. A. Vedanttirath and vidyaratana and Prof. *J. D. Zadu, Shastri. M. A., M. O. L.* Cloth bound with gold letters. *Price Rs. 5-0-0.*

6. Atharvana Jyotisam or the Vedanga Jyotisa of the Atharva *Veda*, Original text edited for the first time by Pt. Bhagavad Datta B. A. *Prof. of Sanskrit* and Supt., Research Deptt., D. A. *V.* College Lahore. Ans-8-.

7. The Dathawamsa *or a history of the Tooth relic of the Buddha. Original Pali text in Devanagri ch edited* and translated into English with notes intro. etc., by Dr. Bimalacharan Law, Ph. D. M. A.. B. L., together with a foreword by Dr. William Stede, Ph. *D.*, Joint-Editor. P. T.S. Dictionary. Printed on best ivory paper, cloth bound with gold letters. 1924. Price *Rs.* 4/-

8. Jaina Jatakas. or *Lord Rishabha's Purvabhavas* Being an English translation of Book I Canto I of Hemachandra's Trishashtisalakapurushacaritra and narrating the twelve previous lives *of the first Tirthankara Rishabha*, originally translated by Prof. Amulyacharan Vidyabhushana, revised and edited with notes and introduction by *Banarsi* Dass Jain, M. A. Printed on best antique paper, cloth bound with gold letters. Price Rs. 4/8.

9. Damaka Prahasnam. An old play in one act. Edited with text and *English translation by Mahopadhyaya* Pandit V. Venkataram Shastri Vidyabhushana. Price As. 6.

10. Satapatha Brahmana. In the Kanviya Recension. Edited for the first time by Dr. W. Caland *M. A. Professor* of Sanskrit, Utrecht University. *Vol.* I cloth *Bound* with gold letters, price *Rs.* 10/-.

11. Principles of Indian Silpa Sastra together with the text of Maya Śāstra by Professor Phanindra Nath Bose M. A of Visvabharati with a foreword by Dr. J. Cousins. Clothbound 1926. Rs. 3-8-0

12. Ancient Tribes of India—Kāśi, Kośala, Assakas, Magadhas and Bhojas by Dr. Bimala Churn Law M. A. Bl. Ph. D. With plates 1926. Rs. 3-8-0

13. The Ancient Indian Colony of Siam by Dr. Phanindra Nath Bose M. A. A complete history of Siam with several plates 1927.

Books To Be Out Shortly

14. The Ancient Indian Colonies in the far East—Vol. I Champa. By Dr. R. C. Majumdar M. A. Ph. D., It contains all the inscriptions found, text with translation and a complete political history of Champa with plates. It is the first attempt in English.

Besides the above, we can supply all kinds of Sanskrit Books.

Please apply to:—

The Punjab Sanskrit Book Depot
Said Mitha, LAHORE.